

# TRAINING IN THE CHURCH

*implementing the priesthood of all believers  
through training*

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I hereby declare that this thesis has been composed by me,  
and that the work is my own:



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## 1 TRAINING IN THE CHURCH:

### Implementing the Priesthood of all Believers through Training

This thesis explores the relationship between the priesthood of all believers and the church. It considers the proposition that the form which the priesthood of believers takes depends on the model adopted by the church. In doing this, it is hoped to discover ways in which this universal priesthood can be implemented. It has been noted by a number of writers that this doctrine has been expressed, especially during and since the Reformation.<sup>1</sup>

In this section, we will

- :outline the basic argument
- :confront a possible objection
- :describe the approach that will be used
- :define some key terms

#### BASIC ARGUMENT

The argument of this study is that in order to operationalize this idea, there first needs to be a clear understanding of the purpose of the church. Thus the priesthood of believers is contingent on the church's purpose, and this will in turn determine the model of the church. If it is clear what the church is there for, then it is possible to develop the relevant form for the church; and in that light the universal priesthood of Christians can be put into effect. That



is the theory. It has to be demonstrated in the argument of this thesis.

However, the implementation of this doctrine cannot simply rest on a perceived relationship between the universal priesthood and the church's purpose. Therefore this thesis turns to the field of training for a possible source of instruments that can be adapted for the use of the church in pursuit of the goal of making this priesthood a more workable concept. A mere belief in the principle that the ministry belongs to the whole people of God does not in any way guarantee action in this respect. It may even lead to frustration. The emphasis of recent days on the gifts of the Holy Spirit distributed among the fellowship of believers places pressure on the church to find workable methods of putting this diversity of abilities to work in the service of the church.<sup>2</sup>

Here, then, the intention is to suggest that in the church the training function needs to be given a prominent place; if the minister may fulfil a role as trainer, that in fact would not be sufficient. The principles of training would need to be part of the ethos of the church's life as a whole.<sup>3</sup> John Adair shares with Kraemer the view that it is the role of the clergy to train the lay people for ministry.<sup>4</sup>

In this thesis, a theological support for the idea of training will come from consideration of the theme of "imitation", which gives a key to a range of words and phrases in the New Testament which have not thus far been widely used in thinking about the ministry. The word imitation is used in this study not to describe a devotional approach to the religious life, (cf Thomas a Kempis The Imitation of Christ). In that form, Martin Luther was strongly antipathetic. We use it here as a

term that takes into account an aspect of the learning process. John 13:15, where Jesus agrees with the disciples that he is to be seen as their Teacher and Lord, adds that this Teacher has given an example, a behaviour to be imitated or copied. Clearly this does not refer to the need for a precise repetition of the actual action. It is intended to direct the disciples to a way of behaving that is illustrated by this kind of serving<sup>5</sup>. There is support for the view that imitation or copying is an important aspect of learning from Albert Bandura's Social Learning Theory, where "modelling" is the key term<sup>6</sup>.

This means that we will be taking into consideration a specific Christian doctrine, a variety of ways of thinking about the purpose of the church, and a secular branch of knowledge and practice. The issue concerning the use of secular language for a theological subject will be noticed from time to time throughout this study.

Literature on training (from the world of industry and commerce) is eclectic, drawing from a wide range of other disciplines, such as adult education theory, organisation analysis, and developmental psychology. This is why reference will be made to some of these disciplines also.

### OBJECTION

It is very likely that an objection will immediately need to be countered: opposition may arise to the very thought of drawing from a secular sphere for material with which to help build the church. Present day Tertullians may well ask "What has Athens to do with Jerusalem? What has the world of commercial and

industrial training and development to do with the priesthood of all believers?"

One way to answer this opening difficulty is to draw attention to the fact that in the New Testament itself, this is persistently, even consistently, done. The language of the early church was constantly secular language<sup>7</sup>. The vocabulary for the message of Jesus was a mixture of current theological and devotional ideas (e.g., "The Kingdom of God"), and of completely secular experience (e.g., the parables.) The terms used to describe the forms of service in the church were never taken from the religious world except for analogy. Normally, the positions of leadership and service in the New Testament church were given labels such as *diakonia*, a term not taken from the religious world.

#### BACKGROUND AND METHOD

This study is approached from the perspective of a working Baptist minister of some twenty years' experience in the pastorate and an active participant in the Baptist Union of Scotland's "ScotBUild" programme, an attempt to provide a method of introducing training in a variety of subjects to Scottish Baptist congregations. These include leadership, worship and music, pastoral care and counselling, children, youth, evangelism and mission, and adult learning and small groups

The method used here involves firstly an examination of a selection of theological works: Avery Dulles's Models of the Church<sup>8</sup> provides the structure, for we shall explore the five models to which he refers, and then pay particular attention to two of these. Hans Kung's The Church<sup>9</sup>, and H.R.Niebuhr's The Purpose of the Church and its Ministry<sup>10</sup> will enable us to examine

more closely the fourth and fifth ecclesiologies that Dulles presents. These are also chosen because each in some way deals with the purpose of the church, with consequences for the nature of the ministry.

#### EVERY DULLES: Models of the Church

Dulles's book ought to be the starting point, because he presents a description of several patterns of church structure. He considers the relationship of the people to the church within these models. In this sense he does not commit himself to any one model, in the first part of his book, since the exercise is descriptive rather than prescriptive. It is of value for us then to have his five models in mind to serve as a basic structure. R.J.Neuhaus, in Freedom for Ministry<sup>11</sup> to some extent incorporates the models suggested by Dulles.

#### HANS KUNG, The Church

Hans Kung's The Church offers a fairly comprehensive theology of the church, inspired by the Second Vatican Council. He begins with the church as the People of God; although there are other important descriptions of the church, such as the church as the creation of the Spirit, it is this that functions as the leading idea. Not only does he distinguish sharply between church and Kingdom, he also urges us to note the fundamental difference between the *essence* and the *forms* of the church. Throughout history, the church has adopted a variety of forms, but we can only infer the essence from the diversity of its historical forms<sup>12</sup>. There may be a goal or objective proper to a given form at any one time; but the true purpose of the church seems to be a matter that is proper to the essence of the church, which must face the need for a constant

readiness to change so that the "essential mission" can be carried out<sup>13</sup>.

H.R.NIEBUHR, The Purpose of the Church and its Ministry

H.R.Niebuhr's book is included for two reasons. The first is that he specifically discusses the purpose of the church in relation to ministry. Indeed, he challenges the reader to find a definition of the church's purpose that is nearer to the heart of the matter than that which he states. The second reason is that it is on Niebuhr's work that Peter Rudge builds, in Ministry and Management<sup>14</sup>, providing an example of how a synthesis can be developed between theological and secular thought-forms. There is, perhaps, a similarity between the stated purpose of the church in Niebuhr and that taken up by Mady Thung in her book, The Precarious Organization<sup>15</sup>. H.R.Niebuhr's remit certainly affects his discussion, for the purpose he finds for the church relates closely to the *raison d'être* of the American theological schools. In other words, he understands that there is a close connection between what the church is for, and what the training institutions need for the equipping of students.

Although Niebuhr represents a liberal tradition that may not now be widely supported, the relationship he notices between the purpose of the church and how people are equipped to be its ministers is important for us in this study.

It follows from what has already been said that the church we actually experience, the church which gathers week after week for worship, can in some respects be treated as any organisation. To use the language and insights of a discipline that explores the formation and nature of organisations does not exhaust the ways

in which the church can be described. It may indeed provide fresh, or refreshed, perspectives for more theological reflection. R.J.Neuhaus comments that

The Church defined sociologically and the Church defined theologically are not two churches but two descriptions of the one Christian people<sup>16</sup>.

Thus whether we applaud or deplore the adaptations it has made to its context in the past, the church has to take into account not only its own existential reality but also that of the world in which it lives. The world in which the church lives today, in the West, is one in which the language, thought-forms and practices of business, commerce and industry shape all our lives. These may be as much a part of general revelation as are the insights of psychology, sociology, or linguistics. This means that as the church, we can both criticize and utilize the ideas found in training, just as we would those of other categories<sup>17</sup>.

#### DEFINITIONS

Before going any further, it is important to introduce some definitions. Others will be proposed during the course of this study. In particular, since the terms "trainer" or "training", and "purpose", are prominent in this discussion, it is necessary for us to have a clearer view of what is meant by them. In the course of this study, there will be other terms that will require clarification, and they will be defined at a later stage. However, the terms "trainer" and "training" need to be brought into focus at this stage in order to anticipate some questions that would otherwise be raised about the relationship between these and "education" or "development". The word "purpose" also requires definition, not least because it will be used in this thesis not as a synonym of "objective" or



"goal", but as a rather distinct, though obviously related idea. For the word "purpose" to be inadequately defined would lead into confusion at a very important level.

### TRAINING

Rosemary Harrison reminds us that the word "training" tends to have a rather narrow connotation. She offers the following as a way to distinguish between development, education and training:

Development is the all-important primary process, through which individual and organizational growth can through time achieve its fullest potential. Education is a major contribution to that developmental process, because it directly and continuously affects the formation not only of knowledge and abilities, but also of character and culture, aspirations and achievements. Training is the shorter-term, systematic process through which an individual is helped to master defined tasks or areas of skill and knowledge to predetermined standards<sup>18</sup>.

However, it is suggested that the term "education" can equally carry a limited sense. It may be used to denote the completion of a syllabus of study at an educational institution, for example<sup>19</sup>. The difference between education and training according to Kenney, Donnelly and Reid can be seen in comparing the way that four topics are treated in each: behaviour, time, methods of learning, and material involved<sup>20</sup>. It would not be in our interests to elaborate on this here.

### OVERLAP

It may be the case that if too much distinction is made between the three terms development, education and training, the result would be to force upon us too many unnecessary constraints. It is in practice very difficult to decide at what point an activity ceases to

be one and begins to be another. Overlap is considerable.

#### DEVELOPMENT, EDUCATION AND TRAINING

To return therefore to Harrison's statement, we find that development is a process aimed at the achievement of potential; education is a contribution to that process with an emphasis on formation; and training is concerned with the mastery of specific abilities. Perhaps it can be said that development emphasizes the person, education the understanding, and training the task; this also has limitations, but has the benefit of making allowance for the overlap between the three important concepts. Rita Johnston, in "An Experiment in Collaboration", which is an outline for a Masters Degree in Training and Development at the University of Sheffield, maintains that the relationship between Education, Development and Training is neither hierarchical, nor sequential, but "interlinked and dependent"<sup>21</sup>.

#### KNOWLEDGE, SKILLS AND ATTITUDES

To move a little closer to a definition of training, then, it is helpful to remind ourselves that there are three necessary strands in training, which are often mentioned in the literature: these are *knowledge, skills and attitudes*<sup>22</sup>. The trainer will measure his or her effectiveness according to whether the client has gained greater knowledge of a subject or task, has become more able to perform the various parts of the job, and has shown an alteration in his or her disposition towards what needs to be done. Knowledge, in education, is pursued rather more for its own sake than in the sphere of training, where it concerns more specifically "what needs to be known for the job". It



is appropriate for a student to gain a greater knowledge of any topic, in educational terms, simply because there is a value inherent in knowledge itself. The trainee however, is not expected to value knowledge as such, but to become sufficiently informed in the areas relevant to the task at hand.

Again, in developmental terms, it is clearly desirable that a person acquire a whole range of skills, such as those needed to play a musical instrument, chair committee meetings effectively, or fly a glider. Having these abilities is valued simply because they add to the richness of the character and contribute to the achievement of potential as a person. The trainee, by contrast, has a limited set of skills in view. These have to be mastered sufficiently to enable him or her to complete a specific task, and the task itself derives its value from the organisation and its purpose. This applies equally to training in the operation of an item of equipment or in the exercise of management skills.

An attitude has been defined as

"...an internal state of mind which contains within it a predisposition to act."<sup>23</sup>

Attitudes may be towards oneself, the task, other persons, the organisation, etc. The effective trainer would, we assume, model an attitude of commitment to personal growth, thus promoting a climate in which training itself may become more valued.

#### DEFINITION OF TRAINING

Training then begins to take shape as that which enables a person to gain the knowledge, skills and

attitudes with which the organization's purposes can be accomplished.

### PURPOSE

A number of terms are used that in everyday speech are synonymous, but, in the language of organisations, distinguish levels of thought. "Purpose", "mission", "goal", "objective" - these are words that clearly have a relationship to each other. However, for this study, when the special language of organisational analysis is being used, "purpose" will describe something more fundamental than "mission" or "goal".

The difference can be illustrated by the following statement from Peter Drucker:

So, you need three things: opportunities; competence; and commitment. Every mission statement, believe me, has to reflect all three or it will fall down on what is its ultimate goal, its ultimate purpose and final test.<sup>24</sup>

Leaving aside the rather loose way in which he speaks of goal and purpose as synonymous, it is possible to observe that for Drucker, a **mission** statement is there to serve the more important **purpose**. Questions about what the members of an organisation can see around them in terms of needs or opportunities, about the degree of ability that exists within the group to seize these opportunities or meet these needs, and about the willingness of its personnel to act upon this information, are all narrowed considerably by the basic issue: what is this organization here to do? The answer to that question enables the purpose to be clarified. However, it is far from easy to answer the question. This is found in particular when the purpose of the church is in view. The literature is by no means of one voice in reply to the question. (Although it does

appear to make assumptions about the purpose of the church that need to be found and tested.)

#### GOAL, MISSION, PURPOSE

Goals are short-term; a mission is long-term, and a purpose is ultimate. An organization may exist to rid the world of all nuclear weapons. That would be its purpose. In attempting to achieve this, it may have as a mission to present the case for nuclear disarmament to all member-states of the United Nations Organization. A goal then would be to present to five different national governments the moral, social, political and economic arguments in favour of abandoning nuclear research programmes.

R.J.Neuhaus's remark helps to clarify the nature of a purpose, as the term is used in this study:

We must ask...what are the operative assumptions about the nature of the Church.<sup>25</sup>

A purpose in organisations and churches then fulfils the function of a presupposition in philosophy: it is that upon which the rest is constructed, and yet which may not always be immediately or superficially apparent. In other words, a purpose is the basis for "operative assumptions". A church might ask itself questions about what it thinks concerning the meaning of "church", what is the most basic reason for its existence, without which it ceases to be true to itself.

#### PURPOSE AND PERSONAL GROWTH

This fundamental theme of purpose has been shown to concern human growth. Maslow's "Hierarchy of Needs"<sup>26</sup> suggests that human beings require to have at least

some opportunity to move towards "self-actualisation". The point there is that a person has a natural drive in the direction of fulfilling his or her reason for existing; that people are not content to remain at the level of having reasonably satisfied physiological needs. In crude terms, a person really does not live to eat. Eating is not a purpose. Rather, when an individual is content to think that the need for food is adequately met, he or she will tend to seek the satisfaction of "higher" needs.

#### PURPOSE AND ORGANISATIONS

It may be true also of organisations: that in a climate of great economic uncertainty, decisions will be taken at best to ensure that the company will continue to exist; but that in a healthier period of trade and commerce, the same body of people will be more inclined to do that for which the company exists. Its purpose tends to be more important when its survival and security needs are suitably met.

Purpose, then, is of great importance both to individual human beings and to groups of people, organisations. Churches do not escape this. The truth appears to be, however, that churches do not distinguish sufficiently between purpose, and missions or goals. The effect is to become unduly anxious when goals are not met, and when missions are not being achieved, without paying attention to the fundamental purpose for which the church exists. In other words, if a congregation has a clearer sense of its essential *raison d'etre*, it will make decisions more clearly in that light, and will formulate plans, design objectives, etc. with a real sense of direction. It will take into account the opportunities that surround it, the competence it has, and the willingness or

commitment of its membership. The reason is that its fundamental purpose is understood: "We believe the church exists to..." As a consequence its activities and behaviour will have a greater degree of coherence.

John Adair asks:

...will the synods and bishops succeed in giving purpose a priority over maintenance, with all that that involves in self-imposed change?<sup>27</sup>

A fairly lengthy extract from Peter Hodgson's Revisioning the Church serves to illustrate the importance and distinctiveness of "purpose".

The fundamental purpose of ministry is to guide and serve the process of ecclesial formation, ecclesial preservation, and ecclesial mission - that is, to enable the church to realize its ecclesial essence, to be a community of faith, hope, and love, a sign and sacrament of the kingdom of God. Since in its essence the church is a theological reality having to do with God's redemptive shaping of human community, the task of ministry is profoundly theological. Above all else, the minister is a theologian, and the theological purpose of the ministry - to enable the church to be the church - should infuse and transform everything the minister does, whether in pastoral care, liturgy and preaching, institutional management, education, or social mission. The church is indeed a "treasure in earthen vessels". It is all too easy for the minister to become preoccupied with the vessel, to forget that the treasure must infuse and transform the vessel <sup>28</sup>.

It is not appropriate here to engage in argument as to what is the purpose of the church. There will doubtless be voices raised in disagreement with some of the observations made in the above quotation. The reference to treasures in earthen vessels is not intended in the New Testament to describe the church but the message Paul preached. The church was not seen by Paul as a treasure in earthen vessels.

Hodgson does, however, seem to have a clear view of the distinction between purpose, and mission, goal, objective. When he speaks of the essence of the church which has to be made real, and defines it in terms of faith, hope and love as marks of a new community, he is highlighting a view of the purpose of the church. To remind ourselves again of Peter Drucker's statement (above), the church does fall down on its ultimate purpose and final test where these do not inform the way in which missions and goals are put into operation. Yet to be a community of faith, hope and love is not a mission statement, still less a goal, because it is far too intangible. It is hard to see in what way such ideals can be set in measurable terms; but it is the whole point of producing a mission statement or establishing goals and objectives, to enable the organisation - in this case the church - to take steps in that direction. Therefore Hodgson believes that the minister, whose own purpose is related intimately to that of the church, has a number of tasks or functions which are carried out in a way that is always being affected by that basic purpose.

When we come to provide an analysis of Hans Kung's The Church, we will return to this issue because of the way in which he discusses the essence and the forms of the church.

#### DEFINITION OF "PURPOSE"

Purpose, then, seems to be best defined as the reason for the existence of an organization.

Goals, Missions, Objectives, etc., may be ways and means of remaining true to that for which an organisation exists. Thus an organisation may exist to highlight the plight of prisoners of conscience,

(purpose), but may over the years vary the ways in which it does this. To bind the purpose too closely to its missions and goals would be to smother the very life of the organisation. Hodgson's minister, too preoccupied with the vessel, is the one who confuses purpose with the structures and methods of meeting the demands of the purpose.

#### AN EXAMPLE OF CONFUSION OF PURPOSES

Given the above discussion, it is sometimes hard to see at what level some of these terms are used in Neuhaus's Freedom for Ministry<sup>29</sup>. A comparison between two statements will show how this confusion arises:

It is the purpose of the Church to sight, to signal, to support, and to celebrate the future of all mankind.

...the very esse of the Christian community [is] the acknowledgement of the sovereignty of God in Christ...

Apart from any debate about the theological content of these quotations, (e.g., is it the purpose of the church "to celebrate the future of all mankind"? A person with a strongly Calvinist and Reformed theology might take exception,) it is far easier to translate the sighting, signalling, supporting and celebrating into concrete measures than the acknowledging of God's sovereignty in Christ. The first of Neuhaus's statements, which is almost programmatic in his book, is less about true purpose than is the second. In Peter Drucker's terms again, the church would be falling on its ultimate purpose and final test if it were failing to acknowledge the sovereignty of God in Christ. But it might conceivably survive and indeed maybe also



flourish with a different set of tasks from those he proposes.

In the above section, then, the main thrust has been

:to introduce the main argument, about the priesthood of all believers,

:to meet a possible objection, about synthesis between secular and theological disciplines,

:to establish the procedure to be followed, the study of a selection of the literature about the church and the ministry

:to define two key terms, training, and purpose.

In the next part there is a detailed study of Avery Dulles' Models of the Church. Firstly we shall consider Dulles's first three models, since they have a particular relationship, in a sense as thesis, antithesis, and synthesis. This will be followed by more detailed study of the fourth and fifth models, with extensive consideration of Hans Kung, (The Church), and Richard Niebuhr, (The Purpose of the Church and its Ministry), as possible examples of the Herald and Servant models respectively.

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## 2. Avery Dulles: MODELS OF THE CHURCH

The main contention of this thesis, stated earlier, is that the priesthood of all believers depends on the model of the church, and this in turn rests on the purpose of the church. As there is more than one view about the purpose, it is expected that there will be a diversity of models. Therefore not only the theory but, more importantly, the practice of the universal priesthood will be varied. Its implementation may be assisted by the intervention of training as a function in the life of a church; but it is expected that the form of training will also depend on the purpose and consequently the model of the church.

Avery Dulles narrows the number of models of the church down from Paul Minear's unwieldy ninety-six, in Images of the Church in the New Testament<sup>1</sup>, to just five in his own study, Models of the Church.

### METHODOLOGY

A brief review of these five will be presented, followed by a discussion of the relationship of the people of the church to the church itself according to the various models. At a later stage, other organisational structures will be outlined and compared. However, as was stated earlier, Dulles gives a useful methodological starting point for us, and will serve to put the material from other works into a distinct and workable frame.

In this part, then, we will

:outline the first of the models of the church

:consider the place of the people in the operation of the institutional church.

:describe the purpose of the church in this ecclesiology.

:begin to consider what would be the form and function of training in this understanding of the church.

#### PRELIMINARY COMMENT

Before going into a detailed examination of the models as Dulles presents them, an introductory comment is appropriate. In each of the chapters that describe the ecclesiologies, the author proposes to address a set of questions. These are the same for the church as mystical communion, sacrament, herald, and servant:

"What are the bonds of union? Who are the beneficiaries? What is the goal or purpose of the Church?"<sup>2</sup>

Only in the first, the Church as Institution, is the final, and in this study most significant, question different: the bonds of union and the beneficiaries are issues addressed, but rather than explore the purpose of the Church in this model, he seeks to discover

"...the nature of the benefits bestowed by the Church."<sup>3</sup>

Thus in the second, third, fourth and fifth ecclesiologies, he asks about the bonds of union, the beneficiaries and the purpose. In the first, he asks questions concerning what brings and holds people together, who derives benefit, and what is the nature

of these benefits - not what constitutes the *raison d'être* of the church.

This would have been of interest as a subject in its own right for all the models. A consideration of just what are the advantages or "receipts" of membership as seen through each model in turn would make a valid study for its own sake. But it would have been rather more consistent, and perhaps also more challenging for the church in the institutional ecclesiology, to bring the matter of purpose, the reason for existence, to light.

## CHURCH AS INSTITUTION

### OUTLINE

Perhaps in the past the church, particularly the Roman Catholic Church, has followed the analogy of the State in order to understand the institutional model of the church.<sup>4</sup> It is now more likely to be drawn to the world of management and business. Where the church once was compared with "the Kingdom of France or the Republic of Venice"<sup>5</sup>, it may now be seen more in terms of IBM or Marks and Spenser.

Some of the dominant notes of this ecclesiology are visibility, stability, and approved procedures.<sup>6</sup> Rights and powers of those who hold office are defined; there is a tendency to see little change in the structures, so that the institution can be readily recognized over an extended period of time. Authority is expressed in hierarchical terms<sup>7</sup>, and the criteria for membership are measurable,<sup>8</sup> e.g., attendance at the official events of the church, participation in its formal life. Its mission is seen as adding to the numbers of those in visible membership of the organisation.<sup>9</sup>

A student of organisations would readily see in this model an example of the Role/Pyramid culture and structure, with which Rosemary Harrison deals in Training and Development<sup>10</sup>. [It is not the intention here to attempt, as Clare Watkins suggests, to develop an ecclesiological language in order to give precise parallels between the realm of the church and that of organisational analysis<sup>11</sup>.]

Peter C.Hodgson believes that it is very hard for the Western mind to conceive of any organisational form without hierarchy.<sup>12</sup>

The words "culture" and "structure" have been introduced into the discussion. We will be meeting a diversity of structures, and the meaning of this will become clear. Culture is the set of values held by the organisation. It is regarded as important for the trainer to understand what is the distinctive ethos of the body within which training is to be provided. Anne Lee remarked that

Companies have cultures...just as people have personalities.<sup>13</sup>

#### THE PLACE OF THE PEOPLE

In this ecclesiology, there is a discernible distinction between those who hold office and those who do not. At times "The Church" is almost the same as "The Holders of Office". The people in the church are not infrequently the recipients of the church's ministry. They receive the teaching from those entitled to teach; they are fed by those who are empowered to supply the nourishment. They are directed in the right paths by those who have been duly authorized to act as the shepherds.<sup>14</sup>

Thus it is - admittedly this can be seriously overstated - the role of the people to be passive and obedient. They are the consumers of ministry, to use an expression used by T.F.Torrance<sup>15</sup>.

A good illustration of how the place of the people is understood in the church of the institutional model can be found in an article written by Robert Kernohan. Here the writer says:

...the Kirk needs even greater lay involvement to reduce the burden on ministers and expectations of them, and because only the use of lay talents in local worship...can keep small churches open.<sup>16</sup>

While it may be said the the whole article has the atmosphere of the institutional model, this extract provides a useful test. If the conditions he describes were to be reversed, would there then be less need for lay involvement? If there were some other way to keep small churches open or some alternative method of reducing the burden on clerical shoulders, would the argument for more involvement by lay people be lost? In other words, the case in favour of a positive role for the people is pragmatic rather than one based on a genuine attempt to put into effect the priesthood of all believers.

#### THE PURPOSE OF THE CHURCH

When we read, that "...the Church...exists for the benefit of its own members...",<sup>17</sup> there may be a feeling that the purpose of the church as institution has been identified. This is not in fact the case. This appears to be more a statement of mission than purpose, though the argument might be raised that the church would indeed be falling down on its ultimate reason for



existence if it were not providing for those who belong to it.

Is it the reason for the existence of the church as institution that it supplies the resources of grace to the people? Perhaps it is. Does this point of view enable us to detect "the operative assumptions about the nature of the church"? The reply might well lead us to rather more fundamental themes. A clearer statement of purpose is offered on p.45:

The institutional elements in the Church must ultimately be justified by their capacity to express or strengthen the Church as a community of life, witness, and service, a community that reconciles and unites men in the grace of Christ.<sup>18</sup>

It is convenient for this study that Dulles chooses the word "ultimately", for it is in harmony with the test suggested by Drucker (above). This statement appears to be capable of being translated into mission statements according to Peter Drucker's criteria. That is, the institutional church may take into account the opportunities, the abilities, and the willingness that exist to "express or strengthen the Church". Yet all three will be orientated towards the ultimate vision of "a community that reconciles and unites men in the grace of Christ."

Dulles is in effect telling us that the church falls where its structures, offices, forms, procedures, and orders of authority do not make it possible to express what is the nature of the church as a community of human reconciliation and unity. These are elements that make up the presuppositions or "operative assumptions" of the church.

Therefore, according to Avery Dulles, the church of this ecclesiology is required to account for its



organisational forms, not by reference to the continuity and stability those forms provide, but by referring to how people are enabled to be increasingly the kind of community described. Conversely, where the structures and forms inhibit the development of such community, it is necessary for the organisation of the institution to change. Structures must be the servants of the purpose and vision, unless the structures are seen to be ends in themselves.<sup>19</sup>

#### THE ROLE OF TRAINING

In the institutional model of the church, the role of training may either contribute to the pathology or the health of the body. That is, it is conceivable that training may be instrumental in equipping the people of the church to remain in a passive relationship to the officers. On the other hand, it is possible that the role of training will enable the people in the church to contribute vitally to the fulfilment of its purpose. These remarks now need to be defended.

In what way is it possible for a trainer to contribute to maintaining a passive role for the membership of the church as institution?

T.F.Torrance offers the following view of what the ministry is and what it should be:

Ministers have become the accepted Christian type who sets the pattern. They "mobilize the laity" in order to use them as their helpers, whereas it is their calling to be themselves the forerunners and helpers of the laity, so that the total church begins to cross frontiers, becomes mature and united in its ministry.<sup>20</sup>

Where Torrance is describing the current situation, he is highlighting a weakness of the institutional model of the church. It allows those who have formal office

to become the bearers of ecclesiastical burden; the emphasis is on the load the minister has to bear. The appeal then goes out to others to assist the ministers in "their" task. The priesthood of all believers tends then to become the helping of the clergy. This comes about because much mainstream thought about the ministry is inclined to

"...concentrate a wide range of functions upon the ordained ministry [producing a] model of monoministry."<sup>21</sup>

We might compare this remark with the observation about human nature made by F.Wright, quoted in the first chapter.<sup>22</sup>

There is some agreement between T.F.Torrance and H.Kraemer at this point. In A Theology of the Laity, Kraemer states that

The main part of the ministry of the clergy should be to enable the laity to fulfil their peculiar, inalienable ministry.<sup>23</sup>

One wonders if it is justifiable for Kraemer to suggest, if that is the intention, that a ministry of the laity exists, distinct from that of the clergy, or if there a ministry as a whole, with a variety of functions. T.F.Torrance's observation cited above appears to be pointing rather to a ministry of the whole church.

The two writers are nevertheless pointing in the same direction. Both are stating a belief in the role of the minister which is quite unlike that which seems to be practised. It may be, at first sight, compared to the idea of inverting the pyramid. That might not be a satisfactory procedure either.

The question still remains: how might the trainer work to maintain the passive role of the membership? It was seen in Dulles's description of the church as institution that obedience and receptivity are characteristic of members. It may be easy to imagine that training could be designed to preserve this situation. The issue before us here is: is that the case at all? Are there examples of precisely this form of training taking place?

The question arises also because there is a training role, of a kind, in operation now, and it is a form that has been in existence for a considerable part of the church's history. When objections are raised to the idea that the minister should function as trainer in the church, it must be remembered that ministers of many traditions have conducted classes preparing people for membership. This may be described as part of the teaching role of the minister. Would a closer inspection reveal that this overlaps, at least, with a training process? Training was defined earlier as

that which enables a person to gain the knowledge, skills and attitudes with which the organisation's purposes can be accomplished.

If the preparation of people for membership of the church aims to equip people with such knowledge, skills and attitudes, and if that equipping shows an orientation towards the purpose of expressing or strengthening the church in terms of a fellowship of reconciliation and unity, (Dulles's definition above), then what are the practical steps towards that ultimate end? If those steps suggest an emphasis on attitudes of receptivity and obedience, for example, we can claim to have found an example of the trainer-role used to keep the institution intact.

Clearly it is not within the scope of this study to review all the materials that are used by churches to prepare people for membership. Within any one denomination, there is a range of study guides, booklets, and workbooks from which ministers choose to provide a basis for membership training. Here two such guides may serve to illustrate.

The first is The Way of Christ<sup>24</sup>, by David Neil, a Baptist publication; and the second is A Faith for the Year 2000: a guide to membership of the Church<sup>25</sup>, written primarily for the Church of Scotland, but with the hope that it will have a wider appeal. Each of these booklets may be said to incorporate elements of the training definition. Attention is given to what the prospective member needs to know in order to become a part of the church; there is a focus on the attitudes that need to be cultivated in order to be consistent with the purpose of the church; and some space is devoted to the roles that need to be fulfilled in the life of the church. It has to be said, however, that in each case, it seems to be assumed that the reader will find his or her own way of developing the skills for service.

It is not our purpose to enter into a detailed examination of these. However, it is appropriate to suggest that the first seeks to be faithful to Baptist principles about the relationship of church membership to church government, and stresses that participation in the life of the church at all levels is as much a matter of giftedness as of office. Although some recognition is given to the preaching/teaching office, Neil seems to place at least as much emphasis on

"gift, training and study (to be) 'ministers of the Word'." <sup>26</sup>

Indeed, the booklet states clearly that the church is not to be considered as an organisation but as a community.<sup>27</sup> Little is said in any section of this booklet about the minister; much is said about the responsibilities of all members. Even in a chapter on Christian service, there is no mention of service in the official positions of the church, but rather a discussion about good deeds and personal Christian witness. It must be remembered that this workbook is aimed at the person newly come to faith, and it may be that the author considered the topic of the Christian ministry to be beyond the scope of an introduction to Baptist church membership.

J.R.H. Paterson's guide to membership, which covers many of the subjects found in David Neil's book, by contrast suggests the Christian ministry, and a number of other careers that are specifically church related, as aspects of Christian service<sup>28</sup>. It appears to be the writer's intention that people consider - the judgement is perhaps a little harsh - serving the institution. That the place of the people in the institutional church tends to become that of mere assistants, to be recruited to lighten the minister's load, is further implied where he says:

A lot of help can be given to the Church on a voluntary basis.<sup>29</sup>

There then follows a list of suggestions, from teaching a Sunday school class to maintenance of the buildings, and from operating a duplicating machine to visiting housebound persons. There is no doubt that Paterson is following a similar line of thought to that found in Neil's book. A comparison of the two, in the

light of the weaknesses as well as the strengths of the church as institution, leads to the tentative conclusion that the first thinks less of the difference between ministers and lay persons. The second reflects a more institutional understanding of the church.

There is an opportunity for extensive research to be carried out, reviewing the vast array of literature about preparation for membership of the church. The aim would be to assess to what extent it encourages a passive/receptive attitude, or to what degree it stimulates the expression of the church as a fellowship of reconciliation and unity.

#### DIRECT TRAINER, SPECIALIST TRAINER, COACH

What, then, is the role of the trainer in the institutional church? The literature about training in commerce and industry indicates that three categories can be considered: the direct trainer, the specialist trainer, and the coach.<sup>30</sup> In industry, this role can indeed be viewed far more widely, but it is not useful for our purposes to take the entire scope of the training function into account.

The direct trainer is one who includes in his or her task the responsibility to ensure that others in the organisation acquire sufficient knowledge, skills, and appropriate attitudes to work effectively. The line manager must be able to give those who are answerable to her the opportunity to learn how to complete the tasks to which they are assigned. The specialist trainer, as the title suggests, has an expertise in training, which may be exercised in a number of ways and at different levels in the organisation. Thus the direct trainer is able to train as an aspect of his or her job; training is the job of the specialist. This

person may be a consultant, brought in for a fixed period to help to produce training plans.

Coaching is a particular type of training.

...the main feature of coaching is that it is a real event, using real work and involving the learner's own boss.<sup>31</sup>

What then of the role of the trainer in the church of the institutional model? Not only is there a choice as to which kind of trainer is suitable, but there is a strategy to be developed. The strategy is based on the understanding that training will tend to be valued according to its position in the pyramid of roles. That is to say, if training is viewed as a role of minor importance, it will be assigned to a lower level in the organisation, will have a relatively small budget, and will be seen as relevant especially to the more junior members, or to those recently brought into the company.

If the priesthood of all believers is to be made a reality in this form of the church, the training role will need to be valued at the highest levels. If the people in the church are to be merely helpers, to be recruited in order to lighten the burden on the ministers, those who hold office will need to include in their range of tasks and responsibilities that of enabling others to acquire the appropriate knowledge, skills and attitudes that will lead towards the church becoming

...a community of life, witness, and service, a community that reconciles and unites men in the grace of Christ.<sup>32</sup>

Additionally, the relationship between the ministry of Christ, of the church, and of ministers, needs to be given a high profile, and to be clearly affirmed.



Richard Hanson, who maintains that the ordained ministry was as much a development in church life as were the canon of the New Testament and the creed, stresses that the authority of the church is derived from Christ. The church therefore delegates that authority to its ministers.<sup>33</sup>

The specialist trainer, in the sense given above, brought in as an expert in the task of training as such, risks becoming an agent for the maintenance of a climate of compliance. In the pyramidal structure of the institutional church, he or she will most probably be recruited by those in the senior positions. It will tend to be in their interests to direct this individual to pursue their objectives, including that of stability. The trainer will therefore be unlikely to act as an agent for change in this situation.<sup>34</sup>

Coaching, as understood by a number of authors and as defined earlier, seems to have overtones of a patronizing attitude on the part of the trainer. This is not necessarily a negative observation. It is true, however, that the current social climate appears not to be favourably disposed to such a relationship. This is confirmed, for instance, by A.V.Campbell, in Rediscovering Pastoral Care<sup>35</sup>. Furthermore, if the task of making the priesthood of all believers operational is to be accomplished to any degree, it is questionable if a master-learner role is suitable.

The direct trainer may be a more appropriate kind. This is the person who is sufficiently skilled in the tasks which constitute the priesthood of all believers to be able to equip another in turn, (cf 2 Timothy 2:2). In the institutional church, those activities will be defined in a way that accords with the purpose that has been stated from Avery Dulles's study. These will



concern the formation and maintenance of a sense of community, in which the values of Christian reconciliation and unity can find expression in a distinctive life, witness and service.

These are only very tentative remarks at this stage, and the theme will be developed further as this thesis develops. For the moment, the second model of the church will take up our attention.

In the above chapter, we have

:outlined the institutional model of the church

:looked at the role of the people in its operation

:described the purpose of the church as institution

:begun to consider what might be the form and function of training in this view of the church.

:special mention has been made of three different kinds of trainer

Next we explore the same major lines in the church as mystical communion, a model which stands in contrast to the first ecclesiology.

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### 3. CHURCH AS MYSTICAL COMMUNION:

Our procedure for this chapter continues in broadly the same form as in the previous one. Here we will

:outline the second ecclesiology in Dulles's study

:underline its purpose

:examine the role of the people

:discuss the place of training in this church

:make reference to organisational profiles, and in particular to the task-matrix and person-galaxy representations

#### CHURCH AS MYSTICAL COMMUNION: OUTLINE

Because the church as mystical communion forms an antithesis to the first model, Dulles draws attention to the similarities we can perceive with *Gemeinschaft* and *Gessellschaft*, terms familiar to students of sociology.<sup>1</sup> The second is a term that describes the more structured and formal life of the society, the first being the expression that conveys the sense of community. In the history of the church, if there has been a tendency at times to develop organisational life with an emphasis on structures and offices, reaction has then placed a greater value on matters that are harder to define and categorise. E.Brunner adopted an extreme stance in this direction, denying altogether the institutional element in the church. It is, rather,

...a pure communion of persons.<sup>2</sup>

A.Rademacher proposed that we view the church internally as a communion, and externally as a society.<sup>3</sup> For Yves Congar, the idea of communion or community has two applications: in one, the church is a fellowship of people with each other and with God. In the other, the church is

the totality of the means by which this fellowship is produced and maintained.<sup>4</sup>

J.Hamer believes that to consider the church simply as a community in the sociological sense fails to do justice to the vertical dimension also. God discloses Himself in the Incarnation, and communicates His nature through the Holy Spirit. The Spirit gives to the church its community, and the church then seeks to put this into effect in the relations of its members.<sup>5</sup>

Recent developments have led to a renewed emphasis on two images of the church found in the New Testament. The church is the People of God and the Body of Christ. Both paradigms promote the idea of a far more immediate relationship of people with God, and as a consequence demote the notion of hierarchy.<sup>6</sup>

It will be remembered that the criteria for evaluating the five models change. The second, third, fourth and fifth forms are considered under the headings: what are the bonds of union, who are the beneficiaries, and what is the purpose of the church?

In the church as mystical communion, the first criterion is difficult to apply. The emphasis on the undefinable makes it hard to know just who is and who is not a member. Precision may be avoided to some extent, perhaps on the ground that to be precise in this area appears to be a reversion to the institutional model. Membership, that which holds the

people together, here needs to be thought about with reference to the "communion of grace".<sup>7</sup> Belonging to the People of God, or being members of the Body of Christ, have to do with the grace of Christ at work as distinct from any formal procedures for joining.

#### THE PLACE OF THE PEOPLE

As always with this particular model, there is a difficulty in finding measurable realities, almost by definition. It is the church of the mystical communion. This is tantamount to saying that it is the church which defies analysis according to the criteria that can be applied elsewhere. Certainly, Dulles points out that this model of the church can be of value in ecumenical discussions.<sup>8</sup> However, if we want to know about the place of the people, and if we want to pursue the task of operationalizing the priesthood of all believers, what are the possibilities in this perspective?

This model of the church allows the people to take responsibility for their own prayer and spirituality,<sup>9</sup> as individuals and as groups. Furthermore, the individual can enjoy a sense of worth as a vehicle for the Spirit's initiatives, which may or may not have regard to the structures and offices of the church.<sup>10</sup> Therefore there is room for informality and spontaneity, on the one hand, and there is responsibility on each person, on the other, to create genuine community at all levels.<sup>11</sup> "The wind blows where it wills." (John 3:8)

Therefore each one may participate equally in the spiritual life of devotion and prayer; each person is potentially instrumental to the Holy Spirit; and each

person contributes to the creation of the sense of community.

#### PURPOSE

Avery Dulles offers a very simple statement about the purpose of the church in the mystical communion mode.

The Church aims to lead men into communion with the divine.<sup>12</sup>

Although Dulles notes that there are some favourable comments to be made about this model, it is immediately clear that it presents some considerable problems also. It is true that the themes of the People of God and the Body of Christ hold a position of prominence in the Bible. Dulles shows this. However, with regard to the first image, as it is used in the Bible, it seems that it is intended to offer a measurable, distinguishable view of one set of people over against all other kinds of people. In other words, the metaphor could be used to support the opposite of a mystical community. The covenant relationship with God in the Old Testament was marked by very specific features, such as the Law and the forms of worship prescribed in the levitical and deuteronomic passages. 1 Peter 2:9ff can hardly be described as an imprecise view of the church. On the contrary, the writer is contrasting the early church's experience, saying that its members have moved from from being amorphous to becoming a clearly perceived group of men and women with a definite goal, and with specific privileges as the People of God. This appears to be true despite the likelihood that 1 Peter has no structures for the community in mind, according to Cothenet.<sup>13</sup> (See also the commentary on 1 Peter by J.N.D.Kelly<sup>14</sup>)

In addition, it needs to be noted that there are two ways in which the New Testament uses the concept of the church as the Body of Christ. The first, which is found in Romans 12 and 1 Corinthians 12, is mainly concerned to encourage all the members of the church to contribute to the effective operation of the whole, all the parts to behave in a way that recognises a body. Each has a gift; each is to use his or her gift, in all its distinctiveness, as part of the total work of the church. This of course is congenial to the model of the church under discussion here.

In Ephesians 4, however, although there is still a note of encouragement for each to play a part, the stress is on the preeminence of the Head of the Body, namely Christ. In other words, the most important point to be made there about the church as the Body of Christ is that it has a relationship of subservience to the Head. It is less interested in the part each has to play. This is even more the case in Colossians 1:18. Here the contribution of individual people to the work of the church has almost completely given way to the idea of Christ filling the entire screen. In order to make this even more explicit, Colossians appears to be moving towards an institutional model, for the concern in 2:5 is not to invite participation, nor indeed to reflect on mystical fellowship. It is to develop and maintain order.

The image of the church as the Body of Christ can therefore be pressed into the service of the church as institution.

Let us now remind ourselves about Drucker's description of purpose. We showed that a mission statement, which



supports the more fundamental purpose, needs at least the three following elements:

Opportunity or Need

Competence

and Commitment

On that basis, we then ask: can it be seen that the church as mystical communion relates in some way to what others can identify as something they are seeking? (Opportunity or Need) Do people within the church have the ability or the gifts to meet this need, or to respond to this opportunity? (Competence) And can the pursuit of this secure the willing involvement of the people in the church? (Commitment)

If the aim of the church in this model is "to lead men into communion with the divine", it would have to be shown that, in some sense, people identify this as being true to their aspirations. Then the church would need to affirm that its people are able to provide it. In addition, the mystical communion would be required to show that its people will set themselves to carry out the tasks that will bring about this result.

We cannot, in this study, explore the possible answers to the first and third of these questions. It is a distinct task to discover to what extent people could describe communion with God as a felt need. However, if it is assumed that this is the case with some, this particular model does indeed affirm the competence of its members to contribute to the satisfaction of that hunger, not on an official basis, but at every level in the church - although the word "level" itself is not a suitable term in this model.



As J.G.D.Dunn says:

...the essence of ministry is openness to the Spirit to be a medium of grace to others.<sup>15</sup>

It would be difficult to insist that openness to the Spirit depended on possession of office in the church. The point expressed theologically is that baptism is the Christian believer's ordination to ministry.<sup>16</sup>

From this it will be seen that the "others" who are to benefit from ministry receive it not because the church has duly authorised people to fulfil specific roles. Ministry is exercised on the grounds of the competence of the members by virtue of every believer's access to the grace of God: the priesthood of all believers.<sup>17</sup>

The purpose of the church in this model, then, is to bring people into fellowship with God. It is to enable men and women, within a specific kind of community, to experience a relationship with God. Community itself is, in a manner of speaking, the "realization of the Church."<sup>18</sup>

#### THE ROLE OF TRAINING

At first sight, it might seem virtually impossible to consider the training role in the church as mystical communion. The reason is that there is, on the surface, a tendency, or even an intention, to operate with a language of the spiritual and supernatural that is not amenable to discussion about organisations and their analysis. From the perspective of training, however, it is important to be able to grasp what is the form and climate of the group of people concerned. The trainer needs to be able to assess, in the terms we are using

in this study, the structure and the culture of the company in which training is to take place.

By taking into account some of the clues which Dulles supplies, we can in fact offer one or two tentative suggestions about the organisational nature of this model of the church.

Firstly, there is the fact that references to the church as the Body of Christ and as the People of God are used to support this ecclesiology. The first indicates an organic conception of the church. Relationships of parts to one another and to the whole are likened to the way in which the different parts of a body cohere. The student of organisations will very readily find close parallels with R.Harrison's "Task-Matrix" typology.<sup>19</sup>

There the emphasis is on the contribution that each part makes to the whole, within a structure where functions are more important than positions. This organic, or task and matrix, paradigm values the interdependence of its members. However, as Harrison says,<sup>20</sup> the importance of having the individual skills contribute to the carrying out of the task of the whole group tends to result in the sacrifice of depth. Put into terms relevant to this thesis, this suggests that maturity may be the price of community in this model.

It should be noted that in this model, the group seems to be the basic unit. Therefore there is an overlap with the idea of the church as the People of God, in which the priesthood of all believers virtually becomes the priesthood of the believing community.

Dulles, however, does not say that the church of the mystical communion is a matrix of people equally valued for their distinctive contributions.

The communion given by the Spirit finds expression in a network of mutual interpersonal relationships of concern and assistance.<sup>21</sup>

(He says this in delineating the ecclesiology of Jerome Hamer.)

The weight falls not so much on the task to be done, but on the quality of relationships among the people. Communion does not find expression in achieving goals and objectives, but in mutual care and attention.

If this is anywhere near the centre of thought about this view of the church, then we may need to look at the organisation as, in Rosemary Harrison's terms, "person-galaxy". The task-matrix framework for the church as the People of God allows for a greater degree of individual participation, not only in action, but in the process of decision making. It tends to be democratic. Yet the interrelationship of persons here seems to depend on, or be determined by, whatever provokes "concern" and the need to give "assistance". In other words, at first sight the community appears to be one of equally valued gifts and skills, but may on closer examination be a more person-centred group.

The person-galaxy organisation may take two forms. (Here the typology of Rosemary Harrison is not too closely followed.) In the first, whatever the official goals and objectives may be, and whatever the formal structures may be, the power, the strength of personality, of an individual can cause the rest of the people to act differently. If that person is the leader or director, the whole organisation may be highly

effective - probably in the shorter term. If this charismatic individual is in some other part of the company - i.e. not in a leadership role - there is the possibility of conflict. The main point, however, is that the dynamics of the organisation are affected by the power of the individual personality.

There is another way of making use of this key to understanding organisations. That is, a group may be based on values that make the person central. This is closer to the statement quoted above, where mutual assistance and concern predominate. The needs of one person or group of people bring the resources of the whole community into operation because this how the group perceives its *raison d'etre*.

An example of the first version is found in M.Northcott's book, The Church and Secularization.<sup>22</sup> Reference is frequently made to the influence of Bill Wright on the development of the Teesside Industrial Mission. It is evident that he was a key figure in this approach to the church's mission. The material points towards the conclusion that he was a man of rather strong personality. He was inclined to generate either enthusiasm or hostility. It appears that people could not be indifferent to him. The Industrial Mission is said to have allowed individualism and a pioneer spirit to flourish - suggesting the culture of the organisation. Wright himself is considered to be a highly charismatic figure, and it is interesting to note how rapidly the whole Industrial Mission altered with his removal from the scheme.

There is a conflict between Weber's view of the charismatic figure and that of Martin Hengel. The former argues that this kind of leader "repudiates the past".<sup>23</sup> Hengel suggests that in reality, he or she may

indeed reject the immediate past, in order to appeal to the more distant roots of the movement or cause. [The chapter that takes Hans Kung's ecclesiology into account will have more to say about remaining in touch with origins.]

Wright's desire to enable the church to exercise a prophetic ministry in the North-Eastern industrial scene would, we can be sure, have been regarded in that light by him. He would have regarded a prophetic ministry such as he was advocating as more consistent with the origins of the church, but not with the more recent story of the church and its missionary effort. He was not engaged in a creative innovation, from his own point of view, but seeking to return to earlier, more foundational values and visions. Resistance is offered to the institutional elements not because they are signs of the old, but because they are accretions on the original.<sup>24</sup>

The decision of the Bishop of Durham, Michael Ramsey, to draw up a constitution, and the creation of an Executive Board,<sup>25</sup> represent the intention to incorporate the Industrial Mission into a larger set of structures. However, the climate of the Mission still favoured a charismatic style. This is indicated by the way in which the Mission by-passed these formal and juridical features.<sup>26</sup> And thus the outcome was a

...conflict between Industrial Mission and the sponsoring church, over ideology, theology, and the purpose of the Christian mission.<sup>27</sup>

Thus an organisation was established that experienced a particular climate, one of enthusiasm and drive, but also of conflict and tension. This appears to be due in no small measure to the power of Bill Wright's own personality; but the main point is that it illustrates

one form of the person-galaxy organisation. The person is central to the company; but central because of his or her own power. Of this version Professor Handy says:

...a person culture is very difficult to manage in an ordinary way.<sup>28</sup>

It has already been said that this form may also be seen in those bodies that consciously regard the person as central. Dame Geraldine Aves observes, in a manner that perhaps typifies the person-centred attitude:

...since voluntary workers do not need to concern themselves with administrative distinctions they can ignore the boundaries between services, and concentrate on human needs.<sup>29</sup>

It can be left to the imagination to guess at the reactions of many groups that draw on the assistance of volunteers, when they are presented with the view that by virtue of their status as volunteers within an organisation, they are permitted to pay no attention to the forms and functions of the operation in question. Again, Dame Geraldine illustrates the person-centred view of organisations.

Perhaps the grouping of disciples around Jesus, in the gospels, could be seen as a person-centred organisation of the first kind, with Jesus as the charismatic personality, able to generate hostility as well as zeal, apparently holding official position and formal rules in low esteem. Yet when, for example, it occurs to them that the five thousand are hungry and without the resources to meet their own needs, instantly it is the need of the crowd - i.e., of persons - that determines the way in which the disciple group is managed and run.<sup>30</sup> Jesus' own immediate response, first to the request for help from a synagogue ruler, then, within that setting, to the exigencies of a woman with

persistent bleeding<sup>31</sup>, gives another example of the values that promote a person-galaxy form. This of course is not to suggest that these interwoven accounts constitute the development of an organisation.

All this seems to point to a training function of the "direct" kind. In the mystical communion, where the church is person-centred in the second sense, there may be the need for someone to include in his or her range of abilities that of equipping the others with the knowledge, skills, and attitudes that will enable the whole body to act in a way that is in keeping with its principles, keeping its purpose in view; for it is clear that this kind of company may be diverted from its fundamental *raison d'être*.

Returning, then, to the role of training in the church as mystical communion, we need now to consider two strands. The first will need to be about the way in which the training function fits into the task-matrix organisation, and the second is to think about this same role in the person-galaxy forms.

#### TRAINING IN THE TASK-MATRIX CHURCH

The mystical communion church, as we have seen, tends to value the gifts and skills of the members with small regard for the hierarchical ordering of offices. Greater worth is attached to individual responsibility in such matters as prayer and devotion. New Testament references to the church as the Body of Christ, with each member needing the others, can be translated into a network of skills with a strong sense of task. Harrison holds the view that the main objective of the trainer, the one responsible for the development of the people, will be to enable effective team-work to come into existence.<sup>32</sup> One weakness is that the trainer is



not then fully orientated to the overall purpose. Team development may be contributory, and as such is an important part of the trainer's role: enabling members to develop group skills, etc. For this aspect to become the main, indeed the only, responsibility of the trainer runs the risk of losing sight of the basic aim, to "lead men into communion with the divine."

One thinks of Dulles's remark at this point, where he says:

...it is not clear that outgoing friendliness in point of fact leads to the most intense experience of God. For some persons, perhaps, it does, but not for all.<sup>33</sup>

Likewise it is not altogether clear that making a priority of teamwork will necessarily achieve the aim of the mystical communion. It may be desirable to include, but not to make a priority of, this aspect of the trainer's function. Indeed, in an article published in The Business Magazine<sup>34</sup> the authors J.R.Katzenbach and D.K.Smith argue that setting out to create teams can be self-defeating. There are factors in the life of an organisation that tend to stimulate the emergence of teams. "Clear performance demands"<sup>35</sup>, for instance, are more likely to result in the growth of teams than intentionally seeking to form them. A high degree of commitment to one another marks out the team that operates more effectively than the average.<sup>36</sup> In a later chapter, a definition of love as commitment to the growth of the other will evidently harmonise with what is being said at this point.

The two authors believe that in management, there is a pressing need for greater emphasis than ever to be placed on teams, and that their use need not be seen as a threat to hierarchical structures. To re-emphasise,



this is not to say that the objective should be to create teams but to create a climate in which they can flourish. The trainer's aim, then, will involve seeking to understand what are the factors that can encourage such a climate, and to find ways of enabling it to become part of the life of the church or company.

Another weakness, when it comes to applying this task based culture model to the church, and to determining the role of the trainer within it, is that it is assumed by Harrison that expertise is brought into the organisation.<sup>37</sup> The structure is a network of skills and strengths. Put another way, the company is composed of a matrix of various kinds of expertise. The trainer will be one expert, among many. Clearly churches do not normally function in this way. They do not consciously seek out people with diverse specialisms with a view to adding them to the membership of the believing community. Churches may well make some efforts to discover what are the various aptitudes, gifts or skills among their number. This will be an important part of the trainer's information. Knowing what the church's fundamental aim is - "to lead men into communion with the divine" - and being aware of the abilities of the people in the church, the trainer will seek to bring the gifts to a more expert level, and to find ways of placing people within the structure of the church in a way that is appropriate to their strengths.

#### TRAINING IN THE PERSON-GALAXY CHURCH

It should be evident that the first form of this kind of church, centred around a dynamic individual, will have a climate in which the trainer will find it hard to have an impact. Rosemary Harrison suggests that one possible strategy is to seek to harness the power of

the charismatic figure to the cause of equipping others who do not enjoy his or her own level of ability.<sup>38</sup>

If, however, the trainer is assessing the possibility of having a valued role in the church of the second version of person-galaxy profile, the task will include the seemingly mundane one of helping people to focus on the agreed objectives and goals. These are the smaller and very specific steps that break down the vision, mission and ultimately the purpose of the church, into actions and events that can be seen to be happening. They thus help to mark the progress of the church towards its vision, and to encourage it to see in what ways it is living up to its purpose.

Respecting the person-centred values of this church, the trainer's function will be to act as a constant reminder of the ways in which the church seeks to accomplish its fundamental purpose, of bringing people into fellowship with God. There is always the danger that person-centeredness will disintegrate into a kind of permissiveness. The church as the People of God may well need a ministry that helps its members to place emphasis on the One whose people they are, or the church in this form will become a reminder of the source of Peter's reference: where Peter reminds the church that previously they had no identity as a distinct people, he is referring to Hosea's prophecy of Israel as having lost its own distinctiveness.<sup>39</sup>

It should therefore be apparent that in the mystical communion, where task-related values and a network structure exist, the trainer will be one specialist among many, each of whom has a distinct contribution to make. The training function will consequently be that



of specialist: bringing to the church primarily the gifts that contribute uniquely to the Body.

Once again, this is a matter that will be developed at a later stage.

We will turn next to the third model in Dulles's study, the church as sacrament, but to conclude, the following two sets of quotations illustrate with greater or lesser clarity the model of the church we have been discussing, partly in order to show the tenuous position well-known writers have in relation to the distinct forms of the church.

Hans Von Campenhausen vacillates. He gives the impression of wanting to deny the institutional idea of the church when he says:

...it is no accident that in the NT the explicit concept of 'apostolic office' is absent.

This is because

The once-for-all character of the apostolic calling is completely incompatible with the idea of organised office, the essence of which is that it remains constant even when the holders change.<sup>40</sup>

However, he states elsewhere that we must be cautious not

to treat office and charisma as absolutes either in opposition or in conjunction.<sup>41</sup>

Less ambiguously, C.K.Barrett, in considering the *charismata*, says

This is the true ministry, in which every member shares. It is of divine origin and authority; it is not amenable to human organisation; it is spontaneous and free; it is in no sense hierarchical and carries

with it only such authority as is inherent in the immediacy of the Spirit's action.<sup>42</sup>

Having introduced the second model of the church, in this chapter we have

:outlined its characteristics

:looked at the place of the people within it

:made preliminary remarks about training in this church type, with special reference to two profiles of organisation: task-matrix and person-galaxy

The third model of the church aims to give due weight to elements in both the institutional and mystical kinds.

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#### 4. CHURCH AS SACRAMENT

The structure of this chapter follows a similar pattern to the previous. In it the aim is to

- :outline the sacramental model of the church
- :look at the place of the people in this church
- :focus on the purpose of the church
- :explore the training role, using the device of input-conversion-output for an organisational analysis of this ecclesiology
- :introduce some material about modelling as a learning method

#### OUTLINE

The third model that Dulles describes seeks to form a synthesis from the first and second. That is, he shows how in some thinking about the church, elements from the institutional and communion types are brought together to create a new perspective of the church. This view is founded on the understanding that it is not possible in actual experience to make any sense of spirituality without finding some way of bringing it to concrete expression. We have already said that the mystical communion risks losing sight of its essential purpose, and creates real difficulties because it is resistant to measurable criteria. It is at the other end of the spectrum from the institutional form, which measures everything.

In the church as sacrament, there is an attempt to respect the value of the touchstone of measurability, without allowing it to become unduly dominant. Equally there is a commitment to the spiritual dimension, which

acknowledges that in the final analysis, we are dealing with transcendent matters.

The analogy of the human being serves to illustrate the church as sacrament. As the human spirit does not "actualize itself" unless it has "contact with the world through the body"<sup>1</sup>, so the church does not become the church without discernable, measurable means with which to express itself.

There is a relationship between sacrament and grace. The sacrament constitutes a kind of sign, "...a sign of something really present"<sup>2</sup>, and further, a sign which actually requires a communal dimension.<sup>3</sup>

In other words, grace exteriorises itself and therefore yields an intensive degree of realisation.<sup>4</sup> The church is thus a sign - it has a special relationship to grace and indicates that the grace of God is truly present, among the people of God. But precisely because it is a sign, it needs to find concrete, measurable ways of giving expression to the grace of God in Christ.

It is evident already, then, that structures are of some importance here.<sup>5</sup> The institutional element is needed, although it is never an end in itself. Without it, there is no visibility for the church as sign. And yet "the sign must correspond to the thing signified". Therefore the mystical, internal, even subjective, aspect is also required.

The church as sacrament therefore needs to give form to what is unseen. So, and because the sign can never be said to convey adequately that to which it points, there is room for constant adaptation.<sup>6</sup>

In Ephesians 4, the relationship of husband to wife is used to explain the "mystery" of Christ and the church.



Marriage has juridical, formal characteristics. Yet it cannot be said that these are all there is to marriage. Marriage may be an institution; it is not only, maybe not even primarily, an institution. Its form ideally aims to exteriorise what is subjective and not available to measurement.

This applied to the church suggests that there needs to be a very positive attitude towards the form of the church, and yet a healthy readiness to permit it to evolve, or to change, so that it may communicate more effectively or more accurately the content. Paul's reference to treasures in jars of clay<sup>7</sup> did not apparently have church forms and structures in mind; but the picture still vividly portrays the way in which structures can be dispensed with in order to make room for better ones.

So much then for the idea of the church as sacrament. It is not necessary here to supply more detail about the whole theology of sacrament. What is significant is that this is a model that seeks to appreciate both form and content, and to distinguish them within the one ecclesiology.

#### THE PLACE OF THE PEOPLE

It has already been shown that, in this theory of the church, a sacrament is almost by definition communal. Self-administered baptism, or privately celebrated Holy Communion, for example, are not acceptable practice. Indeed, as such they are hardly Christian sacraments at all.<sup>8</sup>

In addition, to add a Christological aspect, Christ as the sacrament of God makes the divine real in terms that are available to human beings.<sup>9</sup> In other words the



grace of God is in the sign that is Jesus Christ, in incarnation, cross, and resurrection.<sup>10</sup>

If Christ is the sacrament of God, the church is the sacrament of Christ. The church as the sacrament of Christ incorporates (i.e. expresses in a body) God's grace, but achieves this most effectively when there is evident unity among its people. It is not sufficient to speak here of a spiritual or invisible unity, for the sign has to give visible expression to the spiritual reality to which it points.<sup>11</sup>

What then can be said about the place of the people? Dulles says

The beneficiaries of the Church...are all those who are better able to articulate and live by their faith...<sup>12</sup>

Therefore it is not merely a welcome addition to the life of the church, but an essential and progressive ingredient of the church, that the members involve themselves, together, in all that the church is doing. The impression is given that belonging to the church as sacrament is almost by definition a dynamic matter of doing, rather than the more static one of being - as a number added to the institution - or of being in the mystical sense of the second model. All the measurable, communal indicators that Christ by his grace is at work among his people constitute "bonds of union".<sup>13</sup>

The weakness of this model, especially perhaps when we come to think of the role of the trainer, is that the boundaries are never clear. Membership of the church as sacrament, because it has this activist dimension, is measurable but never precisely. As Dulles observes:

In the last analysis, no sharp line of demarcation can be drawn between the hesitant member and the

sympathetic enquirer. A juridical approach to the question of membership would be out of keeping with the sacramental ecclesiology.<sup>14</sup>

The place of the people appears to be not simply that of the individual, but of the community. Put another way, the priesthood of all believers becomes that of the whole believing fellowship. As distinct from the second ecclesiology, however, in this form the priesthood of the whole community has a definite interest in and commitment to forms and functions.

#### THE PURPOSE OF THE CHURCH

It follows from the outline given above that the church understood sacramentally finds its purpose fulfilled in participation, and that it needs to be viewed in progressive, dynamic terms. Therefore the *raison d'être* of the church in this pattern is stated as follows:

The more widely and intensely the faithful participate in this corporate action of the Church, the more the Church achieves itself.<sup>15</sup>

And

The Church aims to purify and intensify men's response to the grace of Christ. As believers succeed in finding appropriate external forms by which to express the commitment to God in Christ, they become living symbols of divine love and beacons of hope in the world.<sup>16</sup>

Firstly, the implications for growth are clear in these statements. The purpose of the church is in the process of being accomplished through a greater degree, an increasing amount, of response and participation. This active involvement is not sufficient, though, simply because it is happening. It also needs to be constantly subject to cleansing and purification. Therefore it is a purpose that will always be a little out of reach,

stretching people towards greater intensity and more purity. So review and evaluation can be made a vital and positive part of the church's life.

The difficulty is that it is not entirely clear how intensification and purification are achieved. It is doubtful whether simply finding better forms and structures will bring about such desired ends. Perhaps that is not what Dulles means here. If not, then we are obliged to ask: By what means does the church as sacrament intensify and purify people's response to grace? The answer may lie in the manner and motives for active involvement. Dulles rightly points out that it is not the aim of the church here to bring about "humble compliance"<sup>17</sup> - that is the style of the institutional form. Rather than acceptance of duty, the member of the church in the sacramental model seeks to express a response of gratitude to God's grace.<sup>18</sup> The difficulty may be that at this point, the church in this form runs into the same difficulty as the church in the mystical communion mode. The quality of being "heartfelt" is obviously desirable. The unavoidable truth is that it remains altogether intangible.

On the other hand, such a statement of purpose is not without some potential for concrete, measurable steps. What the church exists for, and whether it is making progress in that direction, can be determined exactly by the extent to which the faithful are actively participating. The purpose is also coming more into view when there really is greater cohesiveness, when a clearer indication of community exists, and when its people are in fact more and more able to express both verbally and in action, as well as in the structures of their organisation, their understanding of grace and faith.

These remarks lead us to the next part of our study, which is to ask what may be the roles of a trainer in this understanding of the church.

#### THE ROLE OF THE TRAINER

There is a tendency in the institutional model for the organisational form to be regarded as of the essence of the church. It suffers from a degree of inflexibility. The church in the mystical communion form takes us to the opposite extreme, so that structures and the way the parts relate to the whole can scarcely be analysed at all.

In this third ecclesiology, the church as sacrament respects the need for forms, but refuses to be enslaved to those that exist, since it is almost by definition the church seeking to find purer and more intensive ways of responding to the grace of God. Consequently it is logical for us to assume that no one organisational profile will satisfactorily capture the spirit of this church. Nevertheless, there are factors that can be taken into account that may help us to find a way out of this difficulty.

Let us first of all make use of a very straightforward method of thinking about what any organisation can be said to have:

Input

Conversion

Output

These elements relate to each other in the following way: Input ----> Conversion ----> Output<sup>19</sup>

In any organisation, to put it crudely, something goes in. Once it is in, something happens to it. Finally something emerges.

This can be applied to the church. Taking the two statements Avery Dulles makes about the purpose of the church as sacrament (above), we can make the following analysis. (1) The input may be taken to be the grace of Christ, and people. (2) We will categorise the search for more suitable external forms, and participating believers, as conversion. (3) Finally the church achieves itself, and as a result of the process people become "living symbols of divine love and beacons of hope in the world".<sup>20</sup> This is the output.

There are two strands in each of these parts. Taking the second in each - people, participating believers, and symbols of love and hope - the input, conversion, and output aspects are clearly illustrated. Given that the grace of God is at work, that the church is looking for better ways of responding to that grace, and that thus "the church achieves itself", all of which appears to represent the more mystical side of this form of the church, there is also a more measurable, definable strand. The church is about God and his grace; it is also about people. Not all people are in the church. However, when people are brought into the church, there is an effect upon them. In some way they become not only people, but believers, and in this way of describing and developing the church, they also contribute as participants. That is, the three phases of input, process and output have taken place.

The result, or output, is that both individually and communally, at work and at worship, these people now

make real to the world the love and hope that are presented to mankind in the gospel.

How then can the trainer have an effect on this? Is there a way in which the training function can assist this process? Because the distinction between members and non-members is real, though not as firm as in the first ecclesiology, perhaps the trainer's role will be on the boundary between the church and others. Within the church, though, all aspects are under review to refine and improve the way believers respond to grace. Therefore it seems unlikely that training ought to be an imported activity. The specialist trainer as someone who is invited to contribute for a limited time cannot be a part of this picture. (But we may need to revise this view later.)

The coach, who makes use of actual events and enables the trainee to learn as he works (see the definition of coaching given in chapter one), may be more easily accommodated in the sacramental church. If coaching begins to acquire paternalistic overtones, it may have lost the essentially dynamic quality of this form of church. The weakness in coaching is that it is too susceptible to the pressures that resist change; and change is viewed more positively in the sacramental church. Its people are looking for better ways of conveying their attitude to the grace and love of God, and therefore inevitably are committed to change. To redress the balance, since the process of developing people as participating believers in the life of the church is integral, even a more paternalistic coaching may contribute to the fulfilment of the church's purpose. Rosemary Harrison cites a major industrial organisation in support of this view. She says:

...due to the paternalistic vision of the firm's founder, his absolute belief in the right of everyone to be developed...there is a continuing and heavy investment in developing people.<sup>21</sup>

Since the direct trainer includes training skills as an integral part of his or her role in the organisation, it may be that this is the way the sacramental church can sustain its momentum. It is important to remember here that the literature on training and development assumes that trainers will be committed to their own growth also. The specialist, brought in for a limited period, is valuable when training is narrowly concerned with skills and knowledge. The coach, who has a long-term commitment to the body, is worthwhile again when the stress is on specific skills. The direct trainer is more flexible if there is a climate in the company as a whole that is favourable to experiment and change. That is, the direct trainer can influence others not only in terms of knowledge and skills, but also of attitudes. If the spirit of synthesis which influences this form of church allows the language and practices of the training world to inform it, then such disciplines as supervision and evaluation in training will also find a home.

An interesting - and perhaps rather tongue-in-cheek - description of the working minister indicates the way forward here:

If the minister, priest, or rabbi is "called", and his ministrations to man consist solely of spiritual and mystical elements, then consideration of his occupation or profession is not warranted. If priests and ministers are also at least part mortal men, however, then their day-to-day activities are involved with the lives of other mortal men, and the standards for the evaluation of what is or is not a career or profession apply equally well to the priest's role.<sup>22</sup>



Hall and Schneider were at pains to emphasise that they were not in any way raising more mystical questions about vocation, but addressing the actual work of these people in the church.<sup>23</sup>

### MODELLING

In addition to all the qualities that Harrison requires for the direct trainer, this form of the church will expect him or her to have proven ability as model. The old idea of "sitting by Nellie to see how the job's done" can be too easily disparaged. Because it is vulnerable to being stereotyped, it can lose its self-respect.

It can, on the other hand, be treated in a rather more sophisticated way. The debate centres on two views of learning. The first is the well-known cycle of learning in which the person undergoes an experience. He then reflects on that experience, seeking to take into account what the event itself was, and what were its basic issues and points of significance. In the third stage, the learner attempts to abstract the principles from the experience and the reflection on it. This leads to the fourth stage, of conscious experimentation that seeks to put the learning into practice in similar situations, resulting in further experience. And so the cycle is repeated.<sup>24</sup>

Another view emerges from the tradition of conditioning and response. Albert Bandura followed B.F. Skinner, who advocated a strongly held philosophy of learning. Whereas Skinner was inclined to insist that all learning was a variation of the interaction of stimulus and response, Bandura suggested that the intervention of thought provided an added dimension. Thus when a person was placed in a given situation, there was not



only an instinctive action and reaction, but also a process in which the learner took into account the possible consequences of the action.<sup>25</sup>

The development of this "Social Learning Theory" led to a more thorough grasp of modelling as a way of learning. It is described as

...a direct application of Social Learning Theory.<sup>26</sup>

It has relevance to the field of therapy; but also to the wider area of learning. Here, however, we are thinking about the church as sacrament. In this way of viewing the church, we noted there is a synthesis of the more concrete and the more abstract. We found that it is easier to make use of that tier of elements that are fairly measurable: people, the process of becoming participating believers, and the outcome of embodying love and hope in the world.<sup>27</sup>

It is not initially so simple to make use of the other tier of elements: God's grace in Jesus Christ, the search for better forms by which to express response to grace, and thus the church achieving itself.<sup>28</sup>

If in the process ("conversion"), which in a sense is the church according to this perception, people are enabled to model the business of being engaged in the quest for better expressions of Christian response, they will have the effect of reproducing similar attitudes in others within the fellowship of believers. In this way, training becomes "direct" but not necessarily always conscious. It may be intentional, but not always actively planned.

Here then, we have a clearer conception of the training function in this church. The key will be the climate of the organisation. This is one of the issues that will

become important later, especially in the last part of this thesis. It is a matter that has been touched on as we looked at the institutional and mystical communion churches. In the purpose of the sacramental church, there are elements of both the human relations and systemic theories of organisation.<sup>29</sup>

Peter Rudge does not specifically identify the climate as an issue, but there are some features that indicate what might constitute this atmosphere. For example, in the human relations theory (Theory Y), the high profile given to democracy or participation, and the central position occupied by relationships and human happiness, clearly present us with a person-centred culture. On the other hand, in the systemic theory (Theory Z), there is a great emphasis on the continuing process of adapting in order to achieve relevance; and expertise is prized more highly than personal happiness.

According to the first of these two theories,

The aim is to create a situation which will lead to maximum happiness and personal satisfaction.<sup>30</sup>

This can be re-written in Dulles's terms as follows:

The aim of the church is to create a situation which will lead to people becoming symbols of divine love and personal hope.

But it may also be attractive to the church as sacrament to place the emphasis on change, since it sees itself in dynamic terms, with a fairly fluid group of people ranging from sympathetic seekers to believing members. Thus the systemic theory includes features that are also capable of being translated into ecclesial terms. Theory Z concerns the church as a living organism, sensitive to external circumstances that compel adaptation. The dynamic of this kind of

organisation is engendered by the relationship between the purpose for which this group has come into being, and the external conditions in which it finds itself.<sup>31</sup>

Therefore it is less person-centred than the human relations theory, and more task-centred. This is seen in that the human relations type values people's feelings, and the systemic form values people's expertise. Stated thus, it is clear that there will be an attraction in trying to put the two together. This, as we have seen, is relevant to the source of the sacramental theory of the church, the marriage of the institutional and the mystical-communal.

The church as sacrament has come on the the scene at a time when great emphasis is being placed on groups, (the human relations theory). Witness the rapid multiplication of house groups in churches of many denominations. Increasingly, the aims of churches, as distinct from the more fundamental purpose, are being determined from within the membership of the congregation, instead of being decided "from the top". Evidence for this will be found in the rapid growth of vision-building seminars such as those sponsored by the former "MARC Europe" company. Achieving a clear understanding of where the local church should be going is arrived at through stimulating participation by all members, and even by those who are not formally in membership. Thus individual and group involvement and expertise in formulating and choosing a direction for a local church combine in the actual life of many churches. Theory Y and Theory Z merge.

We have already shown that in the model of the church under consideration here, there are two distinguishable strands of purpose. One has to do with people, participation, and becoming "symbols of divine love and

beacons of hope". The other concerns God's grace in Jesus Christ, the search for more satisfactory forms as vehicles for expressing response to the gospel, and the church "achieving itself". The very presence of these two layers seems to be the effect of the synthesis mentioned at the start of this chapter. But in any synthesis, the original elements seem to undergo some change. The church as sacrament is not a simple welding together of the institutional and mystical types.

The training role in this kind of church therefore is much more diverse. At one level, it seems, it will be a function that seeks to enable people to develop the necessary knowledge, skills, and attitudes that are consistent with the purpose of looking for better ways of showing Christian response. At another level, it will be a task designed to improve people's skills in group-dynamics or in articulation and participation.

The modelling role of the trainer then will require a higher profile in the first strand; and the direct specialist trainer role will in fact be called for in the other.

Once again, more will be said later about some of these themes. For the moment we turn to the fourth model of the church in Dulles's study, the church as herald. There we will add a major new dimension to the form our thesis takes, by including fairly extensive discussion of another significant work about the church.

Perhaps the following extract serves as an illustration of this church type.

Though organization is needed for its self-expression the church is not an organization but an organism, the Spirit-baptized body of Christ (1 Cor.12:13), the new created humanity in which the risen life of

Christ (Col.3:3) is realized through worship in the Spirit...shared through the ministry of the Spirit.<sup>32</sup>

A.T.Hanson's view is also capable of being classified in the sacramental understanding of the church:

The apostolicity of the Church consists in being the Church, and that means being the apostolic remnant: "The Church is the mission". The apostles were not something else plus the Church or over the Church: they were the first Church, and hence the Church is apostolic in so far as it carries out the task which the original apostolic Remnant carried out, proclaims the redemptive acts of God in history, witnesses to prophecy fulfilled, lives out the self-emptying ministry of Christ in the world.<sup>33</sup>

In this chapter, we have

- :outlined the sacramental view of the church
- :looked at the place of the people within it
- :underlined the purpose of this type of church
- :explored the training role in the sacramental church
- :made use of a simple input-process-output device to analyse this ecclesiology from the point of view of organisational study
- :suggested in a preliminary way the importance of modelling

#### References

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5. ibid.

6. *ibid* p68
7. 2 Corinthians 4:7
8. A.Dulles, Models of the Church, op.cit. p67
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14. *ibid*. p72f
15. *ibid*. p69
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26. *ibid*. p982
27. See also N.Wolterstorff, Educating for Responsible Action, Wm.B.Eerdmans, Grand Rapids, Michigan, 1980
28. Note: this expression used by Dulles appears to be a tautology. The church is both the organisation and the goal of the organisation.
29. P.Rudge, Ministry and Management, op.cit. See chart of typologies, p32f
30. *ibid*. p28
31. *ibid*. p29
32. S.Fergusson and D.Wright, eds., New Dictionary of Theology, UCCF, Leicester, 1988, article on "The Holy Spirit", p319
33. A.T.Hanson, The Pioneer Ministry, SCM Press, London 1967, p157

## 5. CHURCH AS HERALD

At this point the plan is to divert to some extent from the pattern already established. Although some of the basic features remain the same, we will be examining some of the main features of Hans Kung's ecclesiology as a specific illustration of this fourth model of the church. It is understood that this is only one of many possible texts that could be used. Kung's position, while it is a good instance of this view of the church, would not, in a good number of respects, be accepted by other writers who could equally claim attention in this chapter as being identified with a herald ecclesiology.

The work which we shall be considering is, still, an outstanding example of the model under scrutiny in this section. It is a theology of the church as herald. What is more, Hans Kung is quite specific about how the priesthood of all believers might be achieved, although we have reason to question whether his approach is satisfactory.

In this chapter, therefore, the following will be the main thrusts:

- :an outline of the herald model, from Dulles
- :a description of the place of the people
- :a comment on the purpose of the herald church
- :outline and analysis of Kung's ecclesiology
- :discussion about the role of the trainer, with special reference to "trainability"



## OUTLINE

In the herald typology of the church, we have the advantage of a very strong focus. The model we are now studying begins to occupy a prominent position as a result of the Reformation, and of the influence of some major theologians. Hans Kung's own position reflects his own detailed examination of Barth's theology of the church.

The Word takes precedence over the sacraments here.<sup>1</sup> It is a means for giving the church its unique set of functions in the world. Therefore the sacraments do not have a place, as it were, in their own right. They are understood in terms of the Word. That is, the sacraments - of baptism and Holy Communion - are "visible Word".<sup>2</sup> They are to be understood as instruments by which the Word is proclaimed. As a result, even though the sacraments are held to be important, they are only of value in relation to the proclamation of the Word.

Of the many images of the church to be found in the Bible, that of the People of God holds the greatest appeal, as we have seen to be the case when we looked at the second model - the church as mystical communion. But the attention of the church here is taken up with announcing or proclaiming the Word of God, and with the people's response of faith.<sup>3</sup>

The church thus has a two-sided reality:

(a) It is the responsive fellowship which hears the Word.

(b) It is the proclaiming community which announces the Word.

To put it another way, it is created or gathered by the Word of God to which its members respond in faith; and it is in existence as it announces the news of what God has done savingly in Jesus Christ.<sup>4</sup> So we may say that the church is "where" rather than "what". Dulles expresses the point negatively when he remarks:

The church therefore is not a stable reality that we make the object of our faith.<sup>5</sup>

In this respect then, the herald church like the mystical communion has to be seen in dynamic terms. It is distinct from the other in that it is not first and foremost community but gathering. It is not in the first place *koinonia* but *ekklesia*. That is, the main emphasis falls on the church as a people summoned as by a herald,<sup>6</sup> and acting as herald. The message of the kingdom is announced, and in announcing it a people is formed. The people are gathered in order to declare the message of the kingdom.

It follows then that each congregation is the church as it is drawn together by the Word and as it proclaims that Word.<sup>7</sup> Therefore in no way should the church be confused with the kingdom of God. The kingdom may be described as the substance of what the church preaches; the church does not preach itself. Instead, it represents a waiting in hope for the coming of God's reign.<sup>8</sup> But the message and the medium are sharply distinguished.

Whether in the theology of Karl Barth, Rudolph Bultmann or Gerhard Ebeling, there is always the note of event and of authority. The church occurs in the gathering of the people by the Word; but this gathering is response to a summons, an authoritative address, calling the people to faith; and faith, as a response to what is

proclaimed about the coming of Christ, is what unites men and women.<sup>9</sup>

Since each congregation is the church, that is, people responding everywhere to the same gospel, the diversity of creeds, offices and liturgies simply attest the variety of forms which response to the Word may take. Therefore it is not possible to insist on any one form of ecclesiastical structure. To do so would amount to a denial of the existential character of the church.<sup>10</sup> [At this point we are not very far removed from the model of the church as sacrament, for we are being drawn in much the same direction as that of the church seeking to express itself in more suitable forms.] Having said this, Dulles argues the point that congregationalism may tend to be the preferred shape for the local church - and structured relationships between churches are accepted on the pragmatic basis of their usefulness for "action and mutual admonition".<sup>11</sup>

#### THE PLACE OF THE PEOPLE

Firstly, the people are the *ekklesia*. The church is the occurrence of a response by men and women to the Word that is proclaimed: the *kerygma*. That is to say that the people are in a very important way respondents. As individuals, in reality the members are not principally participants in the priesthood of all believers; the priority is for them to respond in faith to what is being declared about the saving acts of God in Jesus Christ.

As a community, those who thus respond may indeed be the expression of the universal priesthood, since it is as a fellowship of believers that they participate in the sacraments of baptism and Holy Communion, through which the believing body continues to make known the

good news.<sup>12</sup> It is on this basis that Kung affirms the right of all Christians to administer the sacraments, etc. His position is in reality similar to that expressed by Tertullian, who insisted that this right be exercised only with the permission of higher church officers, for the sake of good order. Nevertheless,

...even laymen have the right to baptize; for that which is received by all alike can by all alike be conferred.<sup>13</sup>

There seems to be no clearly understood relationship between the role of the herald and that of witness. It is easy to observe that the church develops as a community committed to the proclamation of the gospel; but this commitment results in such a prominence being given to the preacher that the function of the witness is all but forgotten. *Kerygma* may be so highly regarded that the church can soon lose sight of the worth of the apparently more humble *marturia*. Because it is easy to confuse the medium with the message, it is also simple to separate the preacher of the Word from the community formed by that Word.

#### THE PURPOSE OF THE CHURCH

Sometimes there is a beauty in simplicity. In the church as herald, the purpose is very simply described. One of the strengths of this model is that the people enjoy a readily identifiable sense of the "why" of their existence as a fellowship.<sup>14</sup> Here is the church that knows what it exists for, and that knows what its priorities are. Like the church as institution, in theory it does not need to ask questions as to the reason for its activities. Unlike the church in the mystical communion model, the differentiation of believer and non-believer causes no embarrassment. The church composed of those who hear and respond in faith

orientates itself to other people in an attitude of mission - quite unlike the church as servant, as we shall discover later.

The tradition of the Old Testament prophets lends Biblical support to the church as herald. It also stimulates a spirituality which has a strong view of the transcendence of God. Therefore it also highlights the nature of mankind's relationship to him.<sup>15</sup>

Dulles summarises the purpose of this church thus:

The goal of the Church, in this style of theology, is simply to herald the message.<sup>16</sup>

In Drucker's terms, therefore, the church will fall on its purpose when, as a group understanding itself to be charged with authoritatively announcing the news of what God has done in Jesus Christ, it fails to discern the need of people to hear, fails to discover and develop the competence of its membership to proclaim this gospel, and fails to secure from the body the commitment needed to carry out its overriding task. These will need to constitute the ingredients in the mission of the herald church.

In an earlier section, mention was made of the three elementary parts of an organisation: input, conversion and output. We may suggest, then, that in this view of the church, the input is the Word itself, the *kerygma*. The process that is undergone within the church is faith. The output will then be, not the conversion of people, but the act of proclaiming.<sup>17</sup> The church will be falling down on its ultimate purpose if it does not produce heralding, chiefly through preaching and secondarily through the sacraments, and by the witness of its members.

## HANS KUNG'S "THE CHURCH"

We turn now to Hans Kung study, The Church. It is not our intention here to engage in a very extended critique of this work. There are many different kinds of issues raised by his work. Here we make use of this book as an example of the church in the herald mode.

The purpose of the church can be arrived at by following a number of threads. We will take the following six into account:

- (a) The relationship between essence and forms.
- (b) The matter of origins.
- (c) Mission and change.
- (d) Faith
- (e) The reality of the church. (Visible/Invisible)
- (f) Eschatology.

### (a) The relationship between essence and forms.

Is it possible to make a distinction between what the church is at heart and the way in which it shows itself in such a way that we may dispense with the latter, in all its diversity, and say that we have at long last distilled the church itself?

Throughout its history, and as we shall see, even during the period of its original formation, the church has persistently undergone alterations to its form. The fact is that at any time, the church could not be experienced exclusively in one single form at all. It is the way we meet the church in a particular time and place that enables us to develop an understanding of

what the church is. Therefore it follows that different periods of history yield varied images of the church.<sup>19</sup> Thus it is not possible to claim that, having stripped away all the structural accretions of time and culture, we have arrived at the essence of the church. Far from it, for

The real essence of the Church is expressed in historical form.<sup>20</sup>

Therefore, although it is impossible to separate the essence from the forms, the two must not be treated as identical.<sup>21</sup> The truth about the church cannot be said to have an existence independent from the shape which it adopts in history. That is where its essence may be perceived. Conversely, the "permanent but not immutable essence" of the church can be distinguished in the adaptations it undergoes throughout time.<sup>22</sup> So we find the church in the forms it takes in the course of time, but we give meaning to its historic expressions with reference to its essence. Thus the hermeneutical circle closes. Experience of what the church is, in space and time, in various cultures, leads to insight as to what the church is in essence.<sup>23</sup> Indeed, Kung goes so far as to say:

The "essential nature" of the Church is not to be found in some Platonic heaven of ideas, but only in the **history** of the Church. The real Church not only has a history, it exists by having a history.<sup>24</sup>

This theoretical background to Kung's understanding of the church helps to prepare us for the idea of the herald church, coming into being in the act of proclamation and decisive response. The thought-forms that are used both in the act of announcing the Word and in the response given to it are necessarily those of particular cultures, whether of early, medieval, or



modern mankind, or of Eastern, Western, Northern or Southern groups of people. With the proviso implied by the next point - about origins - no forms are to be viewed as immutable. This applies to the structural and the organisational forms too.

Even if we like to take this three-fold division into bishops, presbyters (priests) and deacons as a reasonable development and as a sensible and practical order, these forms which have taken canonical force, but which are generally the realisation of only one possibility among many, should not be taken for dogmatic necessities.<sup>25</sup>

It is not hard to see to what extent this position can be a challenge to the first ecclesiology.

#### (b) Origins

The church has, throughout its history, engaged in the process of developing its self-understanding. We are not in a position to draw a line, as it were, at the close of the New Testament era, and suggest that prior to that, the church knew itself in a decisive way, and that following that time, it degenerated into a search for appropriate forms and structures.<sup>26</sup> In other words, the church is not betraying its origins by looking for fresh ways of forming its life. And yet the church has an important duty in relation to its past.<sup>27</sup> It is not called upon simply to preserve the past. In fact, were it to do so, it would be failing to remain true to its source. The beginnings of the church's life do not dictate that all its subsequent existence must maintain precisely the same shape as that which it had at the start.<sup>28</sup>

On the other hand, due attention to the origins of the church will enable us to recognise that some structural developments are acceptable and others are not.

Although it is true that the church exists in a great variety of cultures and is affected by a good many thought-forms, it is not at liberty merely to adapt to its surroundings, without seeking the permission of its fountainhead in the New Testament.<sup>29</sup> Bengt Holmberg argues that in New Testament times, because all development in practice or teaching must be checked against the practice and teaching of those who were closest in time to the origins, the choices available to churches for their development become increasingly limited. There was

... a corporate tradition which guides the emerging functional differentiation and its institutionalization ... the outcome of cumulative institutionalization.<sup>30</sup>

This somewhat ponderous statement expresses the view that as the church underwent its own evolution in time, diversity of structures was inevitable; but the diversity was under the discipline of the church's original story.

It is important to underline the point that when Hans Kung refers to the origins of the church, he does not have in mind only the historical beginnings. He is not thinking solely that the church began in a specific time and place, but that the Scriptures have a decisive influence on the beginning of the church, and therefore on its continuing development. In every way that thought about the church and its life and message is pursued, there needs to be reference to the arbiter of the Biblical message.<sup>31</sup> And importantly for the purposes of this study, Kung stresses the belief that the Holy Scriptures were given in the first instance as message to be proclaimed rather than information about church order.<sup>32</sup> For whatever purpose the Christian

turns to the Bible, he cannot avoid the point that what Scripture presents him with is *kerygma*,

...a message with force and relevance for the present day.<sup>33</sup>

...for the Church the New Testament is...the preaching of a message...<sup>34</sup>

The original design is not therefore given for mere unthinking reduplication. That is a difficulty which is encountered in J.K.S.Reid's The Biblical Doctrine of the Ministry, where he says that

The aim now is that what was stood for by the original ministry should be, as faithfully as may be, carried over into the ministry of Christ's Church wherever it exists today.<sup>35</sup>

But, says Professor Kung, this "original design" calls for thoughtful contemporary reinterpretation.<sup>36</sup> The view is comparable with that of E.Schweizer.<sup>37</sup> The church as it was in the beginning is therefore in a sense a part of the message to be given in today's world.

#### (c) Mission and Change

We have already seen that in Hans Kung's view, there is no "essential" reason to keep the existing structures of the church. Those that exist may have emerged for perfectly justifiable reasons, but yet for pragmatic ones. Choices were made in earlier times. These were arrived at, however, as a way of demonstrating a response in faith to the Word. The attitude of believing men and women now may result in different or adapted church forms.

Still, change is not merely something to be sought in order to assert the contemporary nature of those

responding to the message. According to Kung, it is not the forms that are the "essence" of the church. It is the possibility of change. The church has an existential reality. People only experience the church as it is here and now. What is more, they only experience the church in the setting of a world that is itself subject to variation. Because the church has a history, and because it is in that history that the essence of the church can be found, it is necessary for the church to adapt and change for the sake of its calling to the world. So Kung says

As an historical Church it must be prepared to change in order to fulfil its essential mission in a world which is constantly changing.<sup>38</sup>

It is not only because of the need to respond to a constantly changing world that the church must be open to renewal and adaptation. If the mission of the church is part of its essence, likewise the Holy Spirit has a place of prominence in what the church is at heart. The Spirit is creator, and as such, is always at work in the process of renewing and re-creating. Therefore although the results of change, in new forms and structures, must not themselves acquire "canonical status", openness to change as a believing response to the Spirit of God is indeed central to the nature of the church. So Kung comments:

The Spirit of God comes first; and through the Spirit God in his freedom **creates the Church**, and constantly creates it anew from those who believe.<sup>39</sup>

Thus the mission of the church [using Kung's term here, which has virtually the force of our "purpose"] necessitates a commitment to constant re-evaluation of the pattern the church has, in view of its message and

the setting in which that Word is preached - the world of the present time.

(d) Faith

We are reminded by Kung that from whatever perspective the observer views the church, he or she must see that it is a community of believers, people of faith.<sup>40</sup> In Dulles's terms, this is the bond of union, what holds this distinctive set of people together according to the herald model. The Word brings people together and calls for a response from them as a body.

We ask then, what is the meaning of faith, and what kind of community is this. Kung asserts that

With this affirmation of faith a new community is born.<sup>41</sup>

What Kung seems to be saying is that people adopt a new attitude towards Jesus, acknowledging him to be indeed the Christ, the Son of Man, the Son of David, the Servant and Son of God, the Lord.<sup>42</sup> All this is because they are united in the belief that the one who was crucified is now risen from the dead and living in glory.<sup>43</sup>

A clearer, and more kerygmatic, way of conveying what Kung means here by "faith" is to be found in another of his books, On Being a Christian:

In absolute trust and complete reliance, the whole man with all the powers of his mind commits himself to the Christian message and him whom it announces. It is an acceptance of message and person as true.<sup>44</sup>

Nothing should be permitted to dilute the significance of this personal expression of faith; as we have already shown with reference to Dulles's description of the church as herald, the sacraments take second place

to the believing response of people to the Word. Therefore Hans Kung says:

Baptism, especially infant baptism, should not be seen as a means of circumventing this personal decision of faith.<sup>45</sup>

Therefore faith is more than an affirmation of a set of credal statements, although it incorporates them. It is a response to the Word of Christ, and trust in him. This faith is the instrument that creates and unites the Christian people as the church.

So what kind of community is created? It is more than simply a group of people who hold in common an attitude to Jesus. For Kung, the term *ekklesia* holds a valuable key. The word, used more than one hundred times in the Septuagint, is essentially a secular word. Where in the Hebrew it is associated with the phrase "of the Lord", the purpose in view is the gathering of people to be a community of God.<sup>46</sup> Such a gathering is not incidental, but eschatological - a theme to be taken up shortly.

Sheldon Krupp draws attention to organisations that have "a bias of maintenance" as against those that have "a bias of teleology".<sup>47</sup> The people are gathered, the community is created, with an end in view. The final reign of God over all things is, in some sense, represented or signalled by the formation of this fellowship of believers.

Typical again of the emphasis on the church as herald is the belief that it is quite distinct from the kingdom of God. If in the institutional model, the church and the kingdom of God may be confused, here there is no doubt. The "bias of teleology" actually

enables the church in this perspective to determine its purpose. The church is instrumental for the kingdom.

At all events this is the duty and calling of the Church: to serve the reign of God.<sup>48</sup>

Even in the Old Testament, of course, reliance on and trust in the Word has an important role to play in the formation of the people of God. In the New Testament, the role of faith comes more sharply into focus.<sup>49</sup>

What kind of community is this, then? The term *ekklesia* describes both the congregating and the congregated, the act and the effect.<sup>50</sup> The local community of believers is not a segment of a larger, more authentic, church. Rather, each group of men and women of faith is the church, representing the whole.

This helps to explain why in this ecclesiology, forms and structures can be treated as transitory and temporal. Instruments almost by definition are subject to change, as the object for which they are made alters and as more appropriate designs are found for the tools themselves.

This is a point where the herald church overlaps with the sacramental one. Structures have their rightful place and are valued, but they are formed out of the community's search for ways of responding

(e) Reality

In a very short section here, it is worth noting that Kung does not accept the idea that the "real" church enjoys an unseen, "spiritual" character. On the contrary,

The Church's starting-point...is a real Church.<sup>51</sup>



So he opposes any attempt to suggest that the true church is out of natural sight, and that therefore what is seen and measurable is of little or no consequence. For our purpose in this thesis, it is most significant that he actually offers the church for examination on the very same basis as any other organisation. He says:

...the Church...can therefore be weighed up and compared with other institutions.<sup>52</sup>

It is appropriate here to remind ourselves that the word ekklesia is originally a secular, rather than a religious, term. We shall see later that New Testament writers appear to make a conscious choice in favour of other secular words also, almost as if they would rather make use of these than take currently available religious or cultic vocabulary. Let us stress here, though, that to subject the church to study as an organisation will necessitate the use of not only secular words, but of what may be deemed secular thought-forms. These are a part of the "reality" of which Kung speaks. They may be useful in enabling the church to be more instrumental in relation to the cause of the kingdom of God.

Again, it is because the church exists in its history and has to be regarded as visible, that is, exactly because the church exists in time and space, that its organisational features have to be seen as provisional. Otherwise the confusion between church and kingdom would return.

#### (f) Eschatology

Mark summarises the preaching of Jesus thus:

The time has come; the kingdom of God is near. Repent and believe the good news!<sup>53</sup>

In an extended section, Hans Kung makes use of this text as a kerygmatic theme which he expounds with a number of points about the reign of God. He maintains that the kingdom of God is distinct from the universal control God exercises as Creator<sup>54</sup>; it is

...the final and absolute reign of God at the end of time, which as an event is now "at hand".<sup>55</sup>

This kingdom is brought into being as

...a sovereign act of God himself.<sup>56</sup>

So it is not a result of human effort. It is unlike any kind of kingdom on earth, and so Jesus

...rejects any splendid earthly expectations.<sup>57</sup>

It is, quite simply,

...the time when God will reign.<sup>58</sup>

From the point of view of human beings, on the other hand, this kingdom of God is good news, because of its soteriological emphasis,<sup>59</sup> and it insists upon man's fundamental decision for God.<sup>60</sup>

One of the most succinct and useful remarks Kung makes about the relation of the Word to the kingdom is this:

...Jesus himself is the great sign of the times.<sup>61</sup>

This may hold the key to the evidence that Jesus placed the emphasis for his preaching on the kingdom, whereas the church stressed that its message was Jesus himself. There is therefore no contradiction between the message of Jesus and that of the church, since in Jesus "the kingdom is among you".<sup>62</sup>

Once again recognition is given to the reality of the church as a phenomenon of the present world. The theme of the reign of God was originally given in terms and thought-forms suitable for New Testament times. Those are not a part of today's world, so there is a need for "existential interpretation"<sup>63</sup>, but not for a programme of demythologisation that destroys the message with the medium. In order to make the message of Jesus available to today's people, the *kerygma* has to be offered in the way people now think and speak. But the eschatological element should not be sacrificed along with the world-view in which it was originally expressed. It is of the essence of the church that it lives in constant hope of God's final and complete rule. Consequently "an entirely present-orientated view"<sup>64</sup> would lose sight of the hope which is part of the very nature of the Word the church proclaims

The above outline selects some of the thrusts of Hans Kung's argument. From what has been developed, it is possible to consider what is the purpose of the church, to illustrate the herald model of the church. Then we will turn to the question of the place of people in the church according to Kung's thinking.

#### PURPOSE

Dulles, as we have seen, summarised the purpose of the herald church very simply in terms of announcing the message. The purpose of the church, following Kung's ecclesiology, will be understood as something that is associated not only with the changeable and experimental forms adopted. These may influence the mission of the church in our sense of the word, but not the more basic purpose. In other words, the essence of the church will determine its *raison d'être*. A study of the great diversity of forms the church has used in the

course of its history may enable the observer to grasp what its purpose is. The trainer in any organisation has to have a good grasp of the business for which it has come into being. So the trainer in the herald model of the church cannot operate effectively unless able to appreciate what justifies the very being of the church in the world.

In addition, the purpose of the church needs to have reference to its origins. We have noticed that for Kung the church is essentially responsible for the preaching of the Word, and that it turns to its decisive and authoritative source especially in the Bible, not only for its message, but in order to maintain contact with its own roots, in Jesus and in the record of the saving acts of God.

The church then has a point of reference outside itself, which helps to determine why it exists; without this it ceases to be the church. The trainer must understand how the church comes to be, as a result of what lies at its very source.

It is worth noting that the ideas of "origin" and "root" have creative implications. The church does not only know and seek to maintain and preserve something that belongs to a previous period in time. It develops and grows out of what gave rise to its existence in the beginning.

A trainer can be required to act as agent of change.<sup>65</sup> In this model of the church, he or she will find that the need and the process for change are almost assumed. The setting in which the church has its being is perpetually shifting; so there needs to be a function in the church that enables it to adapt in ways that are significant to the new forms of the world. Failure to

do this will cause the church to fall down on its essential mission, (a good definition of "purpose").

Turning next to the church as a community of people making a radical response towards God, and remembering that for Hans Kung, nothing is allowed to minimise this personally chosen disposition to the Word, we become aware that once again, the purpose of the herald church is on the horizon. The church is there to herald a message, and that message is not only indicative - this is what God has done; it is also imperative - this is what God calls for. So the trainer needs to find ways of becoming a part of that focus. The *esse* of the church can be discerned again.

Next, the church is, for Hans Kung, necessarily a part of reality, and is capable of being tested by the same yardstick with which other organisations are assessed. This is not likely to be welcomed by those who endorse the view that the church is a mystical communion. For the herald model, the trainer should see that there will always be a need for growth in knowledge, skills and attitudes to enable the Christian community to make accurate and effective changes as a visible entity in the world.

This will include, as has already been suggested, the development of the church's language in order to equip it to address both itself as a present day reality and the people who are not in the church, people who are not obliged to learn a distinctive language of the church. As we have already indicated and will explore further later, to be true to the origins of the church, its people will be seeking in the language of the market-place rather than of the temple the needed vocabulary. Today's equivalent of *koine* greek will be

more important than the lofty kinds of words that are spoken in religious rituals.

This suggests an important aspect of a trainer's role.

Lastly, the purpose of the church can be clarified with reference to eschatology. The teleological bias of the herald church causes its people to consider its source in the light of its destiny. The alternative that Krupp mentions is a "bias of stability".<sup>66</sup> The church in this present model has a greater concern for appropriate adaptation. But that change has to be made, not merely to keep in tune with its historical setting. It has to be made with its future in sight. This makes it a distinctive organisation. And Hans Kung himself says that the preaching emphasis in the eschatological theme provides "ecclesiological imperatives".<sup>67</sup> In other words, the message about the reign of God necessitates serious thought about the forms of the church.

The trainer's role will then involve enabling the church to understand the choices it has when it seeks to maintain its sense of purpose, because

The Church has been set apart from the world in order to live and act in the world in a different way from those who do not believe.<sup>68</sup>

#### THE PLACE OF THE PEOPLE

The role of the people in Kung's thinking about the church is the next theme to turn to, bearing in mind that in Dulles's description of the church as herald, though the inclination may be towards a congregational form, the positive contribution of the people is in truth rather under-developed.<sup>69</sup>

Kung takes the view that to speak of "the people of God", as did the Second Vatican Council, is to return

to the oldest understanding of the church.<sup>70</sup> He holds too that this step has sharpened the definition of the laity in relation to the priests. There is no division between clergy as in some way more truly the church, and the laity as somehow less genuinely, or more marginally, the church. On the contrary, it is almost the reverse. It is clear, both in The Church and in another of his books, Why Priests?, that the laity is itself the church, and that those who hold positions in the church, by virtue of ordination, do so in order to serve God's people.<sup>71</sup> The ministry of Jesus in the pre-Easter period was addressed not to a remnant but to the entire people of Israel, this being symbolised particularly in his choosing the Twelve. They clearly have the function of representing the twelve tribes of Israel.<sup>72</sup> Perhaps Kung presses this case a little too hard. If one were to pursue this line further, it would be necessary to ask: given that the disciples as the Twelve stand for the people of God, Israel as a whole, for what then do the smaller groups stand, such as the Three?

The church may be said to take its rise more properly in the post-Easter situation, for

Not until after Jesus is risen from the dead do the first Christians speak of a "Church". The Church (and in this sense the new people of God) is therefore a post-Easter phenomenon.<sup>73</sup>

The issue here has to do with the place of the people. One way in which "the people" may be identified is to distinguish them from those who are "not the people", and in this sense the New Testament occasionally uses the term *ethné*.<sup>74</sup> Another way to clarify who are the people of God is to describe a separate category within or associated with that wider group. In this respect, the term *laos* is set in contrast with *kleros*. Origen,



for example, sharpened the distinction between the people and the holders of office in this way.<sup>75</sup> The first approach simply helps to clarify the identity of the church vis-a-vis what is not the church. The second Kung strives to reject. He rightly puts the emphasis on what the church does as a whole. Then he adds - and this is impressive in view of the object of our thesis - that the idea of the priesthood of all believers needs thorough application. It is not only a laudable affirmation. It is a principle which needs to be implemented.

...it is essential that the positive significance of the priesthood of all believers is realised; the positive authorisation and obligation must be recognised and practised.<sup>76</sup>

It would be true to say that for Kung, the priesthood of all believers belongs to the essence of the church. Therefore it will be expressed in a great variety of forms.

There are, however, some particulars that can be given. He identifies five: freedom for all believers to approach God; the responsibility to present sacrifices of praise and prayer, faith and loving service; preaching, which is everyone's duty and right; the administration of those actions which in effect preach the Word, i.e., baptism, Holy Communion and the forgiveness of sins, (a responsibility given to the whole church); and "the mediating functions" of living in the presence of God on behalf of others.<sup>77</sup>

The universal priesthood then may be put into practice by "The abolition of the laity" (the sub-title of an address by Rev. James Taylor<sup>78</sup>). Kung states that in the New Testament

...the whole new people of God has become a priesthood...<sup>79</sup>

What in effect has Kung done to the priesthood of all believers? We need to keep in mind that this is an illustration of the herald church model, of which Kung is an exponent. If the purpose of the church is to proclaim the Word, is Kung's approach suitable?

Positively, he has to some extent restored the balance, by speaking of the priesthood of the church as a whole, and of individual believers as a part of this.<sup>80</sup> The importance of this can be gathered by placing it beside his observations about the "charismatic structures of the church".<sup>81</sup> It is possible to detect the operation of the Holy Spirit in the church chiefly by two important tests: that those who are truly under the Spirit's influence submit to Christ as Lord, and that they commit themselves to the service of the Christian community.<sup>82</sup> The gifts (*charismata*) the Spirit gives therefore have value only when they are orientated towards the church as a whole. More than that, it is possible to recognise in the possession of the gifts a vocation or allocation. To be enabled by the Spirit to carry out specific functions, such as preaching, teaching, leading, is to be called or assigned to a role in the church.<sup>83</sup> (This reminds us of the task-matrix profile.) Not only so, but the Holy Spirit cannot be said to limit his operation at this level to one set of people within the fellowship. He gives gifts to his people for the effective exercise of office, but not only to the ones who hold office. It cannot be assumed that to hold a position in the church guarantees the possession of a gift from the Spirit.

The charism cannot be subsumed under the heading of ecclesiastical office, but all Church offices can be subsumed under the charism.<sup>84</sup>

The whole body of the church is thus gifted. It is vital not to create within the church a special section where alone the gifts of the Spirit are recognised.

In a Church or community where only ecclesiastical officials rather than all members of the community are active, there is grave reason to wonder whether the Spirit has not been sacrificed along with the spiritual gifts.<sup>85</sup>

It follows then that the Spirit's gifts are not only given to the church as a whole, but to each believer individually. This not only makes room for the active participation of all believers in the total life of the church. It also allows for the great diversity that Christian service can exhibit.<sup>86</sup>

However the Spirit guides the church, and whatever forms the church takes as a result, the sense of transience has to be sustained. If the Spirit is in reality leading the church - and this can be detected by the nature of the gifts its people have received - in the direction of any particular structures, then

(a) the object is to build up the people, and

(b) the result will always be experimental and therefore changeable.<sup>87</sup>

From this it would seem that the priesthood of all believers is up to a point that of the whole believing community, as we found to be the case in other models. The difficulty may arise when Kung, in a section about the priesthood of all believers, appears to do little more than break up the (institutional?) priestly office into a number of its functions, which are then simply

redistributed. The effect of this seems to weaken the focus, so significant otherwise for Kung, on the preaching of the Word. The herald church requires to interpret the universal priesthood differently. It is simply not satisfactory to say in effect: why not? when the five main responsibilities are reallocated. The argument from silence is notoriously feeble. It is more important to ask: what for? "Why not?" is a question about legitimacy, or an institutional question. "What for?" is a question about purpose.

Does this breaking up of the priestly or ministerial office, and the simple redistribution of its functions, have the effect of producing proclamation of the Word? Does it convey the message of the kingdom, or does it merely reallocate a set of tasks traditionally concentrated in a few? In this sense, the criticism of John McQuarrie may be justified:

It is a mistaken individualism and egalitarianism that talks about "the priesthood of all believers", as if this priesthood of the people could be divided up into equal shares among all the members of the people...we must not simply absorb the distinctive ordained ministry into the general ministry of the whole church.<sup>88</sup>

A more important point comes to light when we reflect a little further on the wording of Kung's appeal. It will be remembered that he calls for "the positive authorisation and obligation" to practise the universal priesthood. It seems that to be consistent with the idea of the charismatic structures of the church, the weight would fall, not on authorisation and obligation, but on vocation. Authorisation is the language of the institution. Here Hans Kung appears to be less radical than might be supposed. Thus in practice he presents, not a full picture of the church as herald, but a blend of more than one model of the church. Maybe this has to

be accepted as inevitable, but it raises the still deeper problem of just what the purpose of the church is for Kung. We find that in order to affirm the church's rightful place within the world, in order to avoid a "sacred" versus "profane" attitude, he appears to propose another statement of purpose, which is given as follows:

The Church has been set apart from the world in order to live and act in the world in a different way from those who do not believe.<sup>89</sup>

The emphasis there is more on lifestyle than on message.

We revert then to the idea of the charismatic dimension of the church, and to the view that in the church the gifts of the Spirit are available to people for many reasons, which Kung broadly categorises as preaching, service, and leadership. It is not necessary here to question this classification. Since our objective is to think about the training role in the church, it is more important to say that *charismata* do not assume complete competence. An illustration of this point may be given from the account in Acts 18 of a convert named Apollos. Clearly gifted to teach and to engage in apologetics, he was yet taken aside by Priscilla and Aquilla. The reason given was that his knowledge was deficient, although his skills and attitudes were not in any doubt. Priscilla and Aquilla may be said then to have undertaken a training role in his regard.

Likewise, to take up the role-allocation approach to which we have already referred, while it may be justifiable to say that all, for example, may preach or administer the sacraments, not all would fulfill these roles well. (This is a point to which we shall return later.) If it is correct to say with Kung that

the whole church has the power to baptise, or to preach, and that every Christian has that power, it does not follow that every believer has the skill to so in a way that would be valued by all. The direct trainer, that is the one who includes training as part of a wider remit, can enable the person who may carry out a function to do so well, or at least better.

### TRAINABILITY

This brings us to the point where we add another strand from the many layers of material found in the training literature. It concerns the subject of trainability. Reference to this theme is made in Rosemary Harrison's Training and Development,<sup>90</sup> and also in Manpower Training and Development,<sup>91</sup> and in Training Interventions.<sup>92</sup> The issue concerns assessing a person's ability to reach an acceptable standard after having received training. This applies to the matter we are discussing here. If the charismatic element is accepted, and if it is assumed that the gifts of the Holy Spirit may be subject to development, then the task of ascertaining whether or not the candidate will benefit from training comes into focus. If the other angle is explored, and the distribution of ministerial responsibilities is adopted, the need to test for trainability again becomes obvious. The question then will not be about the right or the power of a person to fulfill certain functions, but about his or her ability to carry these out more acceptably after having been exposed to training. It should be recalled that according to a view of the meaning of training cited in the first chapter, the matter of achieving an agreed standard has to be included.

To conclude this chapter, we recall that Kung believed the expression "People of God" helps us to sharpen the



relationship of laity to priests or ministers; that the laity is the church, with its ministers or priests as the servants of the church. The argument here is that the role of the trainer is particularly suitable for the minister in the context of what we have seen of Kung's analysis. The minister here does not necessarily find himself or herself solely responsible to carry out functions for which authorisation has been given (the institutional view). The people of the church, in fulfilling these functions, are supported by ministers whose task is "to prepare God's people for works of service."<sup>93</sup>

R.K.Greenleaf makes the following remark:

When Martin Luther made his break with the Catholic church in the sixteenth century he postulated the priesthood of all believers as his goal. It did not come off because he did not devise a role for the pastor that would permit it.<sup>94</sup>

This contains a germ of the truth; but it would be nearer the mark to say that initially Luther did not have the priesthood of all believers as a goal. To him it was already a reality to be implemented. He did not offer structures for the church that would allow the relationship between holders of church office and others to be developed. But the point is that the area where these two come into contact was not even considered.<sup>95</sup>

In reality, in this respect Hans Kung does not go further than Luther, except that he has made room for us to adopt a flexible attitude to the structures which the church develops, since these forms necessarily adjust to the changed and changing environment of the church.



In this chapter, we have

:outlined Dulles's fourth model, the herald church

:looked at the place of the people

:highlighted the purpose of the herald church

:described some of the main thrusts of Kung's book, The Church, using similar guidelines

:touched on the possible role of the trainer, with special reference to "trainability".

In the next chapter, in similar vein we consider the fifth model of the church, and illustrate it with extended reference to H.R.Niebuhr's ecclesiology.

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## 6. CHURCH AS SERVANT

In this chapter, the first section deals, as before, with another model of the church - that of the servant. We will

- :outline its main features
- :present a distinctive view of the servant concept
- :think about the place of the people
- :underline "purpose" in this ecclesiology
- :seek to locate the training role within it

Then we will allocate considerable space to a study of Niebuhr's view of the church. The summary for that section will appear later.

### OUTLINE

The fifth model of the church arises, says Dulles, out of a climate in which the church asserts its autonomy.<sup>1</sup> Instead of attempting to regain a position of authority over the world, in matters of ethics or science, the church stresses its role as servant, humbly open to the world, in a sense at its disposal. The work of Christ was not only, and maybe not even primarily, to preach, but to minister. Mark 1:15 was Hans Kung's text: it refers to the work of Jesus the preacher of the kingdom of God. Now Mark 10:45 is the text, stressing the self-consciousness of Jesus as the one who came to serve. If the church is the Body of Christ, it is the body of the Suffering Servant.<sup>2</sup> Avery Dulles traces the servant motif in the literature of Vatican II, and in work from the World Council of Churches, in the thought of Teilhard de Chardin, and of Dietrich Bonhoeffer, who moved away from his earlier kerygmatic view of the

church's task. Since the 1960s, writers on the subject of the church have returned to the concept of *kenosis* - the self-emptying of Christ to which Paul refers in Philippians 2. "He took the form of a servant."<sup>3</sup> It is the duty of the church to adopt the same approach. Significantly for the purpose of this thesis, Dulles points out J.A.T. Robinson's anxiety that the structures of the church inhibit the pursuit of its mission.<sup>4</sup>

In all the other models, the church is in focus. The world is taken into account, but one may be forgiven for thinking that it is more or less marginal. Here the positions are reversed. The world takes centre stage, and its concerns, its highest aspirations, become the agenda for the church.

It must not be assumed that representatives of this view of the church form a homogeneous group, any more than was the case with the herald church model. Rather, it is a spectrum. The concern for Bonhoeffer was that the church was being left to one side, and that it needed to recover its servant role more or less to regain its place in the world. Similarly, McBrien spoke of the church's mandate to serve on the basis of what the church is, as

...the universal sacrament of salvation and the Body of Christ.<sup>5</sup>

It is not easy to grasp what is meant by the church as servant, for the obvious one that, taking some of the more radical positions, it is not really for the church, but for the world, to determine this. It is no doubt for this reason that Raymund Fung argues so strongly against the very idea of servant, in his lectures.<sup>6</sup>

## DIAKONIA

Here we need to enter into a fairly lengthy discussion about the idea of "servant". This will equip us to come to terms with the model in question, and its ministry.

Any discussion about ecclesiology and ministry is of necessity connected with service. To say that ministry is service is a truism. As there is no ministry without an experience of *agape*,<sup>7</sup> so whatever may be meant by ministry cannot be construed without first putting *diakonia* into its proper place.

Jesus Christ is the Servant first of all. He is the *diakonos*.<sup>8</sup> His ministry or service is the event that leads others to respond in service to him and to the neighbour.

Studies show that the writers of the New Testament chose a term that was on hand very broad, even vague, and on the other hand rather lowly.<sup>9</sup> That is, they clearly made a decision to avoid language available to them which carried existing liturgical or religious content. The choice was to make use of a word that still had the texture of mere waiting at table.<sup>10</sup>

The principal clue for us at this point is that the idea of *diakonia* represents God's action in Christ, before it is pressed into the service of any other ministry. God revealed himself in lowliness, which

...implies for the Church that through being itself prepared to be lowly it must become separate from the world, to which indeed all kinds of ceremonial associations with imposing dignitaries belong.<sup>11</sup>

It is, then, a secular word, and also one that is especially appropriate to describe the work of God in Christ which brings the church and all its forms of

service and ministry into being. It is a term to which fresh content is given by the reflection of the early church. Fung is therefore not correct in dismissing the term, or its equivalents of serving and service, simply on the grounds that the term is vague and broad. The point is that in the early church, the very broadness of the term was an opportunity to forge new meaning; and that is surely our task today also.<sup>12</sup>

Incidentally, the noun *diakonia* is not normally used in the New Testament to describe some lower order of ministry. Arguably it is not used in that sense at all. Yet a glance at various translations of the New Testament reveals a tendency at this point to read into the text what may not have been intended at all. The New International Version, for example, following the King James, makes the word *diakonos* mean "minister" in the same letter where elsewhere it is translated "deacon".<sup>13</sup> There appears to be no justification for this, other than the assumption that the Pastoral Epistles were written for the instruction of a person who vaguely resembles today's professional in pastoral ministry.

Raymund Fung states that the church's relationship with the non-Christian world is not that of servant but of partner. He adds a key remark:

It is not to be a servant who has no agenda of his or her own.<sup>14</sup>

Thereby his presupposition has been made clear. To Fung this is a serious reason for objecting to the very idea of servant. The weakness in the view that the church should have a servant disposition towards the world is that the non-believing world may then set out the duties of the church. But it is relevant to take into



account the material about Jesus as the Servant of God, and to stress that the church in its serving enters into a sphere of work as servant of the kingdom.<sup>15</sup>

Paul seeks to clarify this very point when he says:

So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God.<sup>16</sup>

It is not the world, but God, who decides what is the church's responsibility. Karl Barth develops this theme by saying:

The community of Jesus Christ, as the body of which He is the Head, exists as it serves Him. And its members, Christians, as members of this His body, exist as - united by the service which they render to their Lord - they serve one another.<sup>17</sup>

Therefore it may be that in Christology, a greater importance should be given to the servanthood of Christ as it affects the purpose and nature of the church. D.T. Williams has proposed that in our Christology, we ought to create a symmetry with a four-fold office of Christ, as distinct from the more traditional three-fold: prophet and priest forming one axis, and king and servant the other. The prophetic office is then held in balance by the priestly, and Christ as servant is held in tension by Christ as king.<sup>18</sup>

In a contemporary context, we may present a working definition of service. If, as Barth suggests, service is essential to our understanding of Christology and of ecclesiology, the way we define servanthood is equally essential in order to make it workable in today's church.

Therefore the following features are put forward to enable us to have a better view of this important idea:

Service is

dependent rather than autonomous,

centrifugal rather than centripetal,

assertive, not passive or aggressive.

#### Dependent rather than autonomous

This first strand is developed in Delorme's study of ministry in the New Testament, which says, especially with reference to Matthew 22:13

...le passage est facile du vocabulaire de la dependence a celui du service.<sup>19</sup>

Wesley Carr states that dependence is

...the dynamic which underlies both creation and resurrection.<sup>20</sup>

We might add that it is also the dynamic to be observed in the incarnation.

In Biblical usage, as distinct from the classical Greek, servant status may be lowly, or it may be highly dignified. Greatness could be achieved through being the servant of someone of status. But whatever the standing of the servant, the one crucial fact was that he depended on his master. He was not autonomous. He was not at liberty to make all his own decisions, to work to his own ends or to determine his own agenda.

#### Centrifugal, not centripetal

The second part becomes clear when we consider, for example, Ministers for the 1980s. In David Wright's

chapter, entitled, "Training the whole church for ministry", there is the observation that churches have a tendency to become "consumers", when they should be "producers".<sup>21</sup>

This is not at all unlike the issue raised here: how can the priesthood of all believers be put into operation? Where Wright uses terms from the world of commerce, here a slightly different vocabulary is resorted to. It is found also in the work of Stauffer and Quell on *agape*.<sup>22</sup> A detailed study of this theme will be taken up later, with a particular definition of "love". We note here that just as *agape* is love that moves from the centre outwards, rather than seeking to draw into itself in a possessive way, so service, in this sense, shows an energy that gives in love from itself towards an ever widening circle of others. This is surely part of the force of the story about the Good Samaritan.<sup>23</sup>

The centrifugalism to which we have referred is suggested also in Raymond Brown's The Churches the Apostles Left Behind, where he draws attention to the two directives from Jesus to his followers. In the one, (Matthew 10:5), the disciples are to limit their mission to Jews and not go to Gentiles. It is a quite emphatically restricted mission. In the other, (Matthew 28:19), they are commanded to go "into all the world." Now the mission is to bring people of all nations into discipleship. Matthew's community, according to Brown,

...came into being through a mission to the Jews and then opened to the Gentiles.<sup>24</sup>

Assertive, not Passive or Aggressive

The third strand concerns assertiveness, which is taken here to mean finding a middle way between the poles of passivity and aggressiveness.

Very little attention is given to this in theological literature. It is more often addressed in management and counselling material.<sup>25</sup>

A passive person not only allows others to impose the agenda, but pursues the benefit of the other with no policy or attention to self-development or personal growth. The aggressive individual insists on his or her own objectives, with little or no regard for the needs or interests of the other.<sup>26</sup>

Someone who is assertive has respect for the needs of both parties. It is built upon a recognition of human worth, and therefore acknowledges the importance of each person's growth.

At this point, what we have to say about assertiveness overlaps with what we shall find later about love. In a chapter still to come, when we explore some aspects of the role of trainer as a model for ministry, we will again note the importance of commitment to one's own as well as another's growth.

It is clear then, that *diakonia* is a description of the work of Christ, and as such precedes other ministry. This is why Pierre Bonnard can say:

Le fils de l'homme inaugure the Regne, mais il en demeure le Serviteur; il ne rassemble pas des partisans, mais des temoins.<sup>27</sup>

#### PLACE OF THE PEOPLE

We recall that Dulles addresses three issues in the second, third, fourth and fifth models. These have

already been mentioned. For our purposes, the matter in hand now is to see what is the role of the people who make up the church as servant. We aim to discover if this model offers scope for implementing the priesthood of all believers.

Taking the four statements about the church in the Creed - one, holy, catholic, and apostolic - and interpreting them for the servant church model, Dulles suggests that the people are to be seen as a team. The people as one as a team is united in its attempts to make God's kingdom a reality. Their holiness as the church is demonstrated in the people's sincere commitment to that kingdom. Catholicity is exhibited in an openness to all, working to bring an end to the divisions, tensions and oppressions of humanity. And so, as we saw in our presentation of the church as mystical communion, the boundary between church and world is obscured. Lastly, the church's apostolicity is seen as it seeks to amplify and extend what has already been achieved in Christ.<sup>28</sup>

Having said all this, the impression made by Dulles's presentation of this model is that the church is not really thought of in terms of people so much as of instrument. The interest lies more in what the church may be used to accomplish, and less in what the people in the church do or become. The church is the fellowship of those who willingly enter into service for the world, whatever may be their denominational allegiance.<sup>29</sup>

The strength of this approach is that it seems to restore the centrifugal dynamic of the servant role that we have defined above. Positively, the people of the church have a valid place as they engage in service. Negatively, their place is not distinctive

enough as members of the church. Therefore Dulles rightly warns, not only that this position represents a distortion of the Biblical teaching on the subject of service, but that an undue emphasis on service may lead to a loss of the sense of the church's own nature and purpose.<sup>30</sup>

#### PURPOSE

What is the purpose of the servant church? Once again, Dulles finds a definite answer to this important question. The position taken by those who identify with this ecclesiology will certainly create a conflict with some of the other views of the church that we have outlined. We shall be turning shortly to Richard Niebuhr for a lengthy illustration of this position about the church - although it is expected that his will not be a clear-cut and unambiguous example.

The purpose of the servant church is

...not primarily to gain recruits for its own ranks, but rather to be of help to all men, wherever they are. The special competence of the Church is to keep alive the hope and aspirations of men for the Kingdom of God and its values.<sup>31</sup>

We have in this quotation a statement of the purpose of the church, together with one of the three parts which Drucker indicated as necessary for a mission statement. It was noted in the first chapter of this thesis that a declaration about the mission of any organisation required to reflect opportunity, competence, and the members' commitment. In the servant model of the church that has been introduced, the motive is clearly not to increase the numerical size of the church. The servant is a self-effacing way seeks to achieve the goals and dreams of others. Perhaps paradoxically, this is seen to give to the church the position of critic as well as

helper, offering the hand of support and assistance when people are oppressed; offering the voice of challenge and criticism to the structures and systems that inhibit the growth of men and women. The purpose statement quoted has the qualities of a mission statement when it addresses the special competence of the church.

The test once again is whether or not the church falls down on its essential purpose if it fails to contribute to the achievement of the world's aspirations. Expressed in the way Avery Dulles does - "to be of help to all men wherever they are" - is sufficiently framed to make the elaboration of more concrete goals and objectives possible. It is very difficult to see how this can be translated into measurable steps that can be seen to be accomplished.

The other possibility, then, is to adopt the simple pattern of organisations that John Adair suggests. Does the church in the servant model allow for reflection in terms of input-conversion-output? Once again it is hard to discover how these concepts can be applied. It may be argued that this justifies the rejection of secular ways of thinking about the church; that it is unhealthy for the church to be treated in organisational terms, and that only theological vocabulary will do for a theological matter such as the church.

On the other hand, it may be countered that the difficulty lies elsewhere. It may lie in the seemingly deceptive kind of ecclesiastical self-denial that Dulles notices in this position about the church. It is to be detected, for instance, in the analysis that the church is not necessarily interested in benefitting its own members.<sup>32</sup> If rather obviously the output of the church is the service it offers to all people of



goodwill, what is the input? What is the process that is undergone within the church, that results in this ministry to the world? These questions are not so easy to answer. Dulles maintains that the kingdom of God, which is a crucial idea for the servant church, has more definite aspects to its constitution than "peace, justice, reconciliation."<sup>33</sup>

#### THE ROLE OF THE TRAINER

An article in Review for Religious, which discusses models for ministry offers some thoughts about the way in which training can promote the interests of the servant church.<sup>34</sup> The author describes the four patterns of Pilgrim, Servant, Prophet and Shepherd. Ministry developed on the basis of the Pilgrim image calls for the learning of "instrumental skills". By this is meant that those engaged in ministry in today's church need to be adept in the use of certain abilities, for example the use of computers and the skills of public speaking. They also need to be competent in such areas as theology or church history.<sup>35</sup> The value of having these skills is to enable the people to pursue their journey securely. When ministry is understood in prophetic imagery, (which may be congenial to the servant church as critic of systems and structures), the writer suggests that the need is to develop the people's imagination through skills that successfully enable the interplay of reflection, fantasy and feelings.<sup>36</sup> In the shepherd pattern, ministry is based on the deployment of "system skills": the bringing together of imagination, interpersonal, and competence skills.<sup>37</sup> But in the servant paradigm, McEnroe believes that a special; range of skills are needed

...that allow the minister to walk with those with whom they minister and to whom they are sent.<sup>38</sup>

These aptitudes are labelled "interpersonal skills".<sup>39</sup>  
The outcome when these are mastered is described thus:

Skilled helpers are not only good pilgrims, but they are also more effective servants, offering companionship, guidance, and support.<sup>40</sup>

Just as in earlier sections we have hinted at the organisational profile appropriate to each style of church, so here we ask ourselves what are the culture and structure of the church as servant.<sup>41</sup>

All the indications that we have seen point in the direction of the person-galaxy organisation. According to Peter Rudge, the human relations theory focusses not so much on the organisational process of input, conversion and output. It dwells on the relationships between the people, and on the conditions in which they work.<sup>42</sup> The quality of people's psychological life is of great concern. In the description given earlier, it was said that the person-galaxy pattern could take the form of a group strongly influenced by a powerful individual, or it could be shaped by the pressing need of a person. Therefore the convictions, the goals, the initial intentions of those serving may be set aside in order to bring about the good of the needy person with whom the church is faced.

The role of the trainer is appropriate to the human relations theory of organisations. With its emphasis on an optimistic view of human nature, this kind of organisation and its people assume that given suitable conditions, members will be motivated to devote their energies to achieve the goals set before them. The

function of training would appear to focus on attitudes as much as on skills and knowledge.

An illustration of the servant view is to be found in J.T.Holland's article, Jesus, A Model for Ministry.<sup>43</sup> It is clear that Holland regards the servant theme as paramount in the ministry of Jesus. It is his view that *diakonia* is the key concept at the very core of Jesus' own work. His view coheres with what has been stated above concerning the assertiveness of a servant, for he justifies the idea of authority in the ministry of the servant-Jesus.<sup>44</sup> The authority of Jesus was not derived from his place in a structure; it emerged as a product of "the total congruence of his personality."<sup>45</sup> However it is to the emotional and psychological aspects of Jesus' nature that we are directed for an insight into his ministry as a pattern for ours. He was marked with "human concern". He was "in touch with his own feelings". He was sought out by people, and so attention is drawn to the "relational character" of his ministry, and men and women "sensed his warmth". Holland comments that Jesus was able "to respond appropriately to people at their level", using various methods to communicate a belief in the inherent dignity and worth of individuals, such as the use of first names or phsysical touch. Furthermore, such was his own character that others sensed it was safe for them to express their own emotions in his presence. Not only was he seen to be "approachable"; he was also "non-judgemental". Lastly, he was, in his method, inclined to use "dialogue", and that at a relatively non-intellectual level.<sup>46</sup>

All these - empathy, warmth and genuineness - are qualities identified by the author as typifying the ministry of Jesus, centrally as servant. It is his view

that in this sense Jesus is the pattern upon which ministry in and through the church is to be based. Clearly these are ideally in the possession of effective workers in the field of psychotherapy too.

If this is the style to be developed, the trainer will require, as we have indicated, to enhance what are, on balance, more in the class of attitudes, even though skills and knowledge have a part to play in the development of men and women as servants of others.

In this part of the chapter, we have

- :outlined its main features

- :presented a distinctive view of "servant"

- :looked at the place of the people

- :underlined "purpose" in this ecclesiology

- :and thought about the trainer role

We turn at this point to H.RICHARD NIEBUHR'S "THE PURPOSE OF THE CHURCH AND ITS MINISTRY."<sup>47</sup>

The reason for outlining and considering it here is that on first reading, it appears to give an outstanding example of the servant ecclesiology. It also calls for a further look as a work that has had considerable influence. Although its original focus was on the American and Canadian scene, with special reference to theological education in North America, many of its principles were seen to have much wider implications.

We will therefore

:outline the main thrusts of his book

:examine his statement about the purpose of the church, which he puts forward very clearly indeed. As a part of this task, we will be keeping in mind our question: In what does the priesthood of all believers consist, in the view of the church, and how may it be put into effect?

:Here too there is a fresh approach to the definition of *agape*, because the meaning of love is a key to Niebuhr's work.

:Then we will interpret the role of the trainer in helping the church to fulfil its purpose. Once again, we will introduce ideas from organisational study in order to understand the profile of the church as Niebuhr sees it.

:Finally for this section, we will attempt to relate Niebuhr's model of the church to Dulles's description of the servant church.

## OUTLINE

In the 1950s. Niebuhr, collaborating with D.D.Williams and J.M.Gustafsen, reported on the findings on a major study of theological education in relation to the American church. The book we are looking at here was the reflection on the findings of this research.<sup>48</sup>

It is important, of course, to be clear about what the church is, before one can consider what the theological schools are to do in preparing people of the ministry of the church. A period of considerable discussion about the church would, Niebuhr hoped, produce a synthesis that could provide a sufficient basis for developing the church in the post-war era. Therefore a

description of the nature of the church is undertaken. In this Niebuhr can be compared with Kung. In particular, he sharply distinguishes the church from the kingdom of God<sup>49</sup>, and emphasises the freedom of God vis-a-vis the church<sup>50</sup>, arguing that although the church has a very important part to play in people's relation to God, it is subject to the relativities of time and space.

### Polar Analysis

In order to arrive at some conclusions about the nature of the church, Niebuhr makes use of polar analysis, following Troeltsch. He presents the church as

the subjective pole of the objective rule of God,<sup>51</sup>

for it exists always to point to God rather than to itself.<sup>52</sup> The church is therefore at one end of a spectrum, and in a sense God is at the other. The last of Niebuhr's set of poles has the church on the one side and the world on the other. The world is not truly hostile to the church as such. It is

...the community to which Christ comes and to which he sends his disciples.<sup>53</sup>

The world is opposed to the church when it (the world) is idolatrously absorbed with temporal matters. It can be the companion of the church when it views these as tokens of grace even if it does not verbalise such a such a perception. The ministry, then, is a role in the world, concerned with dialogue between world and church.<sup>54</sup>

The first set of polarities is God and the church. The last is the church and the world. Between these, Niebuhr discusses the church as both institution and

community, both unity and plurality, both local and universal, both protestant and catholic.<sup>55</sup> These pairs differ from the first and last in that these are, so to speak, internal to the nature of the church. The church defines itself in relation to God and to the world, but neither are of the inner being of the church. The other polarities are.

Of the protestant/catholic spectrum, he says:

The only finite symbol of God it tolerates is the symbol of emptiness - the empty Holy of Holies, the empty tomb.<sup>56</sup>

And yet the Infinite still has to be represented, in the preaching and in the personal and social life of those who believe.<sup>57</sup>

The attempt to seek synthesis is a notable feature of Niebuhr's work. It is found again, for example, when he reminds us that all through the life of the church, there has always been the likelihood that both legitimate, institutional appointment, and informal, inspired action would characterise its ministry. While apostles and prophets are duly authorised for their tasks, God also supplies apostles like Paul and prophets like Amos.<sup>58</sup>

The reality of the church consists not in placing a preferred emphasis on one polarity or the other, but in the dynamic interaction of the two. Peter Hodgson occupies a similar position. After reflection on the ideas of Niebuhr, Tillich and others, he says:

If we intend the term "church" to comprise both ecclesial essence and empirical churches, then we must insist ... that it remains a thoroughly paradoxical, polar, dialectical, tensive reality.<sup>59</sup>



Therefore in the light of Avery Dulles's analysis, it is tempting to see here an example of the church as sacrament. We recall that this model represents an effort to bring together the church as institution and as mystical communion. The following short extract from Niebuhr's book illustrates the point:

In times of great unbelief his [i.e. the minister's] social authority will be diminished by the fact that the office points to divine authority. While then the office of the ministry refers to ultimate authority the reference is more by way of indication than of representation.<sup>60</sup>

This passage suggests the idea that we have already noticed, that the structures and offices of the church have a distinctive kind of importance. It is not only what the minister does, but what the office points to, that has a real significance. This awareness in Niebuhr is also seen where he draws attention to the (then) new features of church life, such as contemporary approaches to church architecture or to the minister's study. How these are arranged, the way in which the minister carries out his or her task, the forms themselves play an important part, but not in the way that is found in the institutional model. There the structures are taken to be integral to the very nature of the church. At the same time the undefinable, that which is not reduceable to measurable categories, is also of significance in the sacramental typology.

Before attempting to clarify the place of Niebuhr's church in Dulles's set of models, we will outline his view of the ministry, and focus on his stated purpose of the church.

#### MINISTRY

In the synthesis that is the church according to Niebuhr, what role does the ministry fulfil? How is it understood? A theory of the ministry is built upon Biblical study, contemporary ministerial reflections, the story of the church over the centuries, and the needs of people today.<sup>61</sup>

He was able to detect a new pattern emerging in North America, in which the minister was not so much discarding old functions as reinterpreting them. Preaching, worship and pastoral care all called for the best efforts of the minister. However, in the new climate, preaching began to acquire a pastoral quality, strengthening the people at work in the world, seeking the maturity of the hearers and equipping them for their own Christian service.<sup>62</sup> Worship was led in a way that was more conscious not only of God to whom it is offered, but also of the world. All that is worthy of praise in the world is affirmed, and all the needs of mankind are brought to expression in the church's worship.<sup>63</sup> And so pastoral care increasingly adopted the form of counselling, attending to people's need to be reconciled to God, to one another, and to oneself; it increasingly integrated into the work of the ministry the insights and instruments of other disciplines, such as psychology, to assist in this task.<sup>64</sup>

...but the work that lays the greatest claim to his time and thought is the care of the church, the administration of the community that is directed toward the whole purpose of the Church, namely, the increase among men of the love of God and neighbour; for the Church is becoming the minister and its "minister" is its servant, directing it in its service.<sup>65</sup>

The last part of this extract appears to be hopeful for our enquiry about the priesthood of believers.

#### PASTORAL DIRECTOR

The work of the minister therefore is summarised in the title Pastoral Director. His or her functions are to build up the church to enable the people of God to fulfil the church's purpose "in the local community and in the world."<sup>67</sup>

It would be easy to suppose that with this title, Niebuhr is in fact reverting to a role-pyramid profile, with one person "at the top", directing the affairs of those who are junior in rank. Such a misunderstanding can be avoided by considering the way in which the term "spiritual director" has been used, not so much to suggest a relationship of superior and inferior, but one of support, with the individual's growth in view.<sup>68</sup>

The first of the Pastoral Epistles is claimed as an early instance of this function. The *episkopoi* of 1 Timothy were leaders in the household of God.

It is interesting to compare the forms that authority takes in different views of the ministry.<sup>69</sup> The priest exercises institutional authority; the preacher wields the authority of the Word; the pastoral director has community authority. This minister seeks to interpret Scripture (itself now regarded as a community product), but he does so as a representative of a community. For Niebuhr, this is a position made more important in the light of a move away from the institutional view of the church, in favour of a "cultural society".<sup>70</sup>

To approach what has been said in the above two paragraphs from the angle of organisation study, we find that there are some signs of a power-web culture

and structure. That is, the pastoral director is not so much at the top of a pyramid, exercising authority in a downward movement. It is more precise to see influence being borne from the centre outward, through series of contacts, and along ever extending lines of communication. The pastoral director is in his study, administering a complex network. But this is only a very tentative conclusion at this stage.

In a passage that is of special interest for us in this thesis,<sup>71</sup> Niebuhr sees the minister's work becoming that of counselling the counsellors and teaching the teachers. He is not merely managing but leading.<sup>72</sup> So competence is of greater importance than authority by virtue of position. Position power is less relevant than resource or expert power.

Niebuhr's interpretation of the meaning of "tradition" also contributes to what we shall have to say about training as a function of ministry. If tradition is merely thought of as the tendency to put obstacles in the way of change, then it is negative. If on the other hand it is seen as social language, as that which encapsulates what a community values and which its future generations receive as inheritance, then it enjoys a different and constructive value.<sup>73</sup> This is a point of particular interest for our final chapter, in which a new organisational profile will be proposed, together with a distinctive model of church.

The minister as an individual is sent to a particular set of people; but it is not possible to harden the boundaries between the world and the church. Therefore it cannot be said that the minister is allocated to only one of the two.

## PURPOSE

Niebuhr offers a blunt challenge. He asks if it is possible to find a better description of the church's purpose than

the increase among men of the love of God and neighbour.<sup>74</sup>

Consistent with the tenor of his book as a whole, Niebuhr has reservations about the church seeking to bring about an increase in itself. This is, of course, true to Dulles's definition which we have already noted.

Christianity and the Church have not been slow to criticize Judaism because in it the idea of a people chosen for service was so often converted into the idea of a people chosen for privilege.<sup>75</sup>

Niebuhr goes on to point out that this is a temptation facing the church too, which then sees its energies not being devoted to bringing people to God or to promoting the love of God and neighbour,

...but rather to convert them to Christianity.<sup>76</sup>

This may be a quite logical position to adopt. One wonders whether it is really true to what the nature of the church is, even as servant. We have seen that "servant" need not mean having no agenda of one's own. It is more precise to say that the church is a servant in the world, but of God and his kingdom.<sup>77</sup>

## LOVE

Because of the essentially optimistic view of human nature that Niebuhr accepts, he must assume that there is a measure of love for God and neighbour in the world. This the church must find in order to bring

about its increase. His view of what this love is needs to be challenged at some length.

The passage that answers the question "Who is my neighbour?" is lyrical in quality, but intangible in practice.<sup>78</sup> "My neighbour" is a phrase that is applied so universally that it almost ceases to have any worthwhile function. "My neighbour" is

...man and he is angel and he is animal and he is inorganic being, all that participates in being.<sup>79</sup>

In response, it needs to be argued that "my neighbour" is not only the one of whom I can Biblically say "He or she is created in the image of God"<sup>80</sup>, or "This is one for whom Christ died".<sup>81</sup> There has to be a distinction between what is created in the likeness of God, and that which God has created and over which and for which we exercise a stewardship.

#### AGAPE

A better understanding of Love, and as a result a better way of knowing how the neighbour may be regarded, will be instrumental in challenging Niebuhr's thought. We will be offering some suggestions about the meaning of *agape* soon. Here we simply state that *agape* is at the fountainhead of ministry. It is not only the aim of the ministry to bring about greater love. Love in this unique sense is what causes the ministry of the church to take place. (Here we mean both the general ministry of Christians and the particular work of ministers in the usual sense of the term.) If this were not so, we would be left in a hopeless, legalistic trap, where love becomes a "must".<sup>82</sup>

Richard Hanson indicates the relationship of love to ministry in Christian Priesthood Examined.<sup>83</sup> Taking a

chronological order of New Testament material, Hanson says that Paul's thought carefully links love with ministry but not with office. In three passages that have an important bearing on the subject of church and ministry, Paul speaks of the variety of gifts given by the Holy Spirit to the church. Romans 12 lists forms that ministry can take - clearly not in an official sense - and then says:

Love must be sincere.<sup>84</sup>

In 1 Corinthians, having discussed the question of gifts within the church and developed the imagery of the Body, he describes the way of excellence in the thirteenth chapter, his great hymn to *agape*.

Ephesians chapter four follows a plea for humility and love with a description of what could be called the gift of ministry to the church and the aim of that gift. Once again the Body image is used.

#### Agape and Secular Terms

In dealing with the word *agape* we need to note that the early church did not hesitate to take an almost redundant term and fill it with fresh content. We have seen earlier that there is a case for doing the same with *diakonia*. In a way, we can therefore reaffirm the view that secular expressions may be used to develop theological ideas. This is not the same as to suggest that secular ideas share the same status.

An article on "Love" by C.E.B.Cranfield points out that the classical use of *agape* has

...neither the warmth of *phileo* nor the intensity of *eros*. A colourless word...<sup>85</sup>



### Agape and the Will

It is significant for us to note this additional remark:

...[*agape*] does evidently refer to the will rather than to the emotion...<sup>86</sup>

The reason for drawing attention to this here is that it relates to a point to be developed later, that love has to do with commitment to the growth of the person. This we can link directly to the training field as something that should almost go without saying, namely that the trainer is committed to his or her own growth as well as to that of others.<sup>87</sup>

Stauffer shares with Cranfield the view of *agape* in pre-biblical Greek. He says in addition that

It was Jesus who first broke down the old foundation walls and undertook the daring task of a complete rebuilding.<sup>88</sup>

The key New Testament reference to *agape*, speaking theologically, must be Mark 12:30f. At this point Jesus establishes the place of love for God and neighbour as the greatest commandment, which Niebuhr took as his point of departure. Much New Testament material can be marshalled in support, but this is central. What this tells us - and Stauffer draws attention to this in his work<sup>89</sup>- is that Jesus demands a love for God that appears to be so all-absorbing that there is no room for any other. Love at this level seems to be rather discouraging.<sup>80</sup> It is only at this point, with love on this scale, that love for the neighbour becomes recognisable as genuine *agape*.

Thus the paradox of *agape* in the New Testament is that it only becomes true to its character when love for God

is all-absorbing; only then can love for fellow-man be love in this New Testament sense. There is a similarity here with the service or ministry described in Matthew 25. At verse 40 the King says to the righteous

I tell you the truth, whatever you did for the least of these brothers of mine, you did for me.<sup>91</sup>

Cranfield holds that one of the ways to understand the New Testament significance of love is Matthew 25:31ff,

..according to which the neighbour is to be understood 'christologically', as Christ's representative or envoy, who comes in Christ's name to receive from us the love and service we owe to Christ; in our neighbour we meet Christ.<sup>92</sup>

This is quite consistent with the view of Niebuhr. But because *agape* is associated with the will, rather than the instinct or the emotions,<sup>93</sup> it constitutes a basic feature of all our thinking on the subject of the church and its ministry. For ministry is not something that occurs spontaneously, as the overflow of emotion. It is done by choice, as a matter of decision.

### Growth

Two quotations help us to shape *agape* in a way that is at the same time theological and of practical consequence for our study. The first is from Scott Peck's popular book, The Road Less Travelled.

I define love thus: the will to extend oneself for the purpose of nurturing one's own or another's spiritual growth.<sup>94</sup>

This definition is in keeping with the views of *agape* found in Stauffer and Quell, that we have already met. The other reference is from Concilium: Power in the

Church. In an article by Joseph Blank, love is described in similar terms:

Love as *agape/caritas* is the ability or power to help another or others to their own being and to their ability to achieve that being.<sup>95</sup>

A focus on the ministry of Jesus as trainer of the disciples would, we imagine, show that this is exactly what he did. He chose people to follow him not because of their existing stature, but because of what they might become,<sup>96</sup> and he committed himself to that. Ideally, the trainer shares such a commitment, as we shall see later in this thesis.

Daniel Jenkins says that

...because maturity is discovered only in relationship, we have a mutual interest in each other's growth towards maturity.<sup>97</sup>

One wonders what the implications are when this is applied to the specific relationship of clergy to congregation. Daniel Jenkins, with his description of commitment to growth as a mutual responsibility, conveys a similar picture to that given above.<sup>98</sup>

Given this understanding of love from a Biblical angle as *agape*, it is hard to see how justified Niebuhr is in his statement of the church's purpose. Not only is his idea of the neighbour impossibly comprehensive,<sup>99</sup> but his concept of love is lacking in any tangible quality. His description is at odds with the idea that it requires essentially an act of the will and a commitment to people's growth.

#### THE PLACE OF PEOPLE

We raise again the question about the place of the people, here in Niebuhr's view of the church. This will

be followed by further thought about this church in the light of organisation studies. Consideration about the training function in helping to achieve the purpose of the church as Niebuhr sees it will follow.

It is important to Niebuhr that we take into account the trend he observed in the 1950s towards care for "natural man", in such a way that, in the church, sight of "theological man" is lost.<sup>100</sup> The people to whom the minister is sent are to be thought of in terms of "man before God", at a time when it is increasingly attractive to think about human nature in other categories. However, this line of enquiry does not produce fruitful results in researching the subject of the priesthood of all believers.

Perhaps the discussion about the way the pastoral director functions will be more useful.<sup>101</sup> Niebuhr sees the new kind of minister "...leading the royal priesthood in worship." In this worship, the church is showing its love towards God. In this worship also the church is showing love for the neighbour in its prayers for mankind. The worshipping church is acting in priestly fashion, at the interface between God and the world. This helps to clarify why, in The Purpose of the Church and its Ministry, the author does not harden the distinction between the church and the world. As we have already seen, in theory the world may, albeit not consciously, have a sense of gratitude to God, which the church in its worship brings to expression. In the church also, the pastoral director encounters men and women who as individuals are fulfilling a ministry in the world. Thus the minister becomes teacher to the teachers and counsellor to the counsellors. Our view is that within this vision of the church, by simple extension if the training function is valued, the

minister may also become a trainer of trainers. We hope to say more about this distinctive role later.

In effect, then, the weight falls on the whole Christian community as the priesthood, once again. Goodykoontz insists that in the New Testament, this is in truth where the emphasis is to be found.<sup>102</sup>

T.C.Oden supports the position that the universal priesthood is to be understood corporately rather than individually. He argues that when people other than ordained ministers fulfil ministerial functions, they have tended to do so rather poorly,<sup>103</sup> we suggest that if the minister were to adopt a training role in the church, this would be precisely the point where a real difference could be made. When others perform any tasks, Oden justifiably expects a certain standard of performance. Once again we recall that this is a key part of defining the training role. It is a task of the trainer to enable the person to improve his or her performance of tasks. This is therefore not an argument for distinguishing one member from another in the Christian community.

We would want to suggest here that the relationship between the Old and New Testaments in this respect is that in the former, the priesthood was delegated, while in the latter it is distributed. Thus a standard of performance could be sustained within a caste in the Old Testament; in the New, a commitment to each other's growth becomes a key to implementing the universal priesthood, simply because the church can be the place where people are enabled to improve their ability to perform.

The position of Richard Niebuhr then may be summed up as follows:

(1) The purpose of the church: love for God and neighbour.

(2) The pastoral director: enabling the church to fulfil this purpose from the centre outwards - building the people towards maturity through preaching which has a counselling texture; through leading the corporate priesthood in worship on behalf of the mankind; through equipping others for their own roles in the world.

(3) The people in their mission in the world. And thus

...the Church is becoming the minister and its "minister" is its servant, directing it in its service.<sup>104</sup>

The New Testament word *kybernesis*<sup>105</sup> conveys the notion of steering, although it gives the English word "government". Niebuhr's "pastoral director" is intended to seem more like the one who steers than the one who governs; therefore this may be a useful reference in support of the kind of ministry he saw emerging.<sup>106</sup>

One observation that can be made from a study of the people in the church here is that they do not seem to be free to carry out tasks the minister performs, (differing from Kung's view). Indeed, the writer is almost at pains to keep a distinction between the work a minister does, and that which the church's people do. We noticed that to Hans Kung, there appeared to be no sound reason why any believer should not preach, baptise, etc. Niebuhr's "any believer" does not hear the same message. In this respect we have reason to keep to the evaluation that in this church we find a power-web profile.

Other indications, however, point towards a person and galaxy kind of organisation. This, as shown, can take the form of a person-centered company. The need of the individual prompts the group to bring its resources to bear on the task of alleviating the need. This is quite obviously compatible with the model of the servant. Is it applicable to Niebuhr's church?

One clue is that Niebuhr seemed reticent about the thought of adding to the church. The church is not there to seek its own growth, but to bring about increasing love for God and neighbour. In this way, the church is self-effacing, as was John the Baptist when he said of Jesus:

He must increase and I must decrease.<sup>107</sup>

Another clue is that the boundary marking off the church from the world is consciously blurred. The church ministers to the world, and expects to find in the world men and women of higher aspirations, who really do want to see the reign of God established in terms of peace and justice. The relationship between God, neighbour and self is of such a complexity that no complete separation into discrete strands is possible - or even legitimate.<sup>108</sup> This, of course, is what we were led to expect on the basis of Niebuhr's view of the church as a set of polarities.

#### POWER

In an earlier passage, we made use of a very simple way to describe organisations in terms of input, conversion and output. This made it possible for us to make some progress in understanding at least one model of the church. It is rather unlikely that that instrument will be useful here. Instead, we make use of another theme



to be found in literature about organisations. In order to grasp the culture of a company, the way in which power is held and used can be taken into account.

Charles Handy reports that he found what he called the "political" factor to be greater in the church than in either the academic or the business realms.<sup>109</sup> For our purposes, the political dimension concerns the way in which the realities of power affect the life of the church. Rather than attempt to avoid this issue, it is possible to make use of the way power is understood in studies of organisations. Handy describes four main kinds: resource, position, expert, and negative.<sup>110</sup>

The first of these describes the way in which people in a company achieve their objectives through the control they have over the items that are needed. This is well illustrated in church terms by William Oglesby Jr. He asks:

Should persons with such needs be deprived of the great gift which pastors - and only pastors - can bestow?<sup>111</sup>

The gift in question is the offering of a blessing, the pronouncing of words of grace. He makes the assumption that this is in the power only of a pastor; or to use the language we have introduced, the minister has a form of resource power. This is a point of view that is somewhat inimical to the practice of the universal priesthood.

Likewise Hauerwas and Willimon assert this resource power available, in their view, to the minister:

Clergy must not assume that their disempowerment by the culture means they have no power. A Christian pastor is a powerful person because only the pastor has been given the authority to serve the eucharist

and to preach the Word for the church...That is power.<sup>112</sup>

The second - position power - refers to the influence members have by virtue of their status in the group. This is sometimes known as official or legitimate power. Holmberg's Paul and Power<sup>113</sup> offers a list of criteria by which "office" may be determined. Building on the work of Brockhaus, he suggests that it consists of

1. The element of permanency
2. The element of recognition by the church, (identified by the use of titles, for example.)
3. The position apart of the individual
4. The regular, formal, act of commissioning (laying on of hands.)
5. The legal element
6. Legitimation
7. Payment

It is surprising that such a comprehensive list omits to mention vocation. However, it has to be recognised that the author was studying the subject of "office" in a wider context than that of the church. Yet a denominational body charged with the responsibility of determining whether or not a person may be accepted for the ministry will consider it important to ascertain the candidate's calling.<sup>114</sup>

Expert power, the third, is the impact made through the distinctive abilities, knowledge or background and experience an individual may possess.

Additionally, it is to be expected that on occasion, anyone may wield "negative power".<sup>115</sup>

Thus a body of people may be affected by the control some have over the resources, the impact some may have through the position they hold, the effect of expertise, and in many cases, by the willingness or otherwise of members to make their power available to achieve the purpose and objectives of the group.

What then may be said of the church which Niebuhr describes? Let us remind ourselves that the purpose of the church is to bring about "the increase among men of love for God and neighbour". This seems to suggest that the form of the church must be person-centred. We may be presented with a person-galaxy profile. On the other hand we have to take into account the picture of the minister as "pastoral director", indicating a power-centred body, with someone controlling or steering the church by means of expertise. Niebuhr, it will be remembered, was attempting to assess the way forward for American theological schools. There was a

...lack of a sense of direction in theological education.<sup>116</sup>

The theological schools shared the same basic purpose as the church, but in his view, they should be seen as "the intellectual centre of the Church's life". By "centre" he means that there a degree of expertise should be found. The schools, while the intellectual life of the overall Christian community is by no means denied, are to the church as members are to the body. And as valid members of the body, they share in its fundamental *raison d'être*. They also make their special contribution.<sup>117</sup> There is a four-dimensional image of theological education: the student, the teacher, God,

and the church. However, for the benefit of our thesis, it is to be noted that Niebuhr highlights the ideal of a relationship as colleagues that ought to be present in these schools, suggestive of the task-matrix profile. These institutions ought to enable a particular kind of relationship between the individual student, other students, and those who teach.

Although the true purpose of the church is shared by the school and its population, the inevitable outcome is of experts prepared to be the ministers of the churches.

This is not necessarily a negative judgement. It does however bring us to the conclusion that at the centre of the church's life according to Niebuhr, we find one who wields a particular form of power: the expert kind. As he or she enters into the practice of the ministry, others in the church are found to have measures of the same or related expertise. And so the minister becomes the teacher of teachers, the counsellor of counsellors.

This is the pastoral director at work. But precisely because the line of demarcation between the church and the world is not made sufficiently visible, and intentionally so for Niebuhr, the minister will also find a place for the training of trainers. If this model is desirable, then it should be underlined that rarely can the power-web form of organisation operate effectively without developing the expertise of other members. The risk in companies with this profile is that the central figure is dominant (position-power). Because of this, he or she may through sheer force of character or personal ability control and affect a very large proportion of the church's or organisation's tasks. Conversely, this person may prove to be weak

and ineffective, and thus bring about a crisis for the whole group. Handy puts it graphically:

If the spider is weak, corrupt, inept or picks the wrong people, the organisation is also weak, corrupt, inept and badly staffed. Finding a new spider becomes a critical decision.<sup>118</sup>

[In Working in Organisations there is an extensive and helpful discussion about power. In itself it is the base from which to act. In order to be effective, its prerequisites are resources, (which enable one to influence, e.g. intelligence, appearance, money,); dependency, (being needed by others); and the availability of alternatives, (if one can draw upon resources from elsewhere, one is less dependent).

Power levers are the way influence is brought to bear. These may be reward, coercive, (role and personal coercive), legitimate, referent (or personal), expert, information, and connection levers.]<sup>119</sup>

At this point, we place side by side the purpose of the church according to Niebuhr, and that of the servant church as Dulles describes it:

The purpose of the church: the increase of love for God and neighbour. (Niebuhr)

...not primarily to gain new recruits for its own ranks but rather to be of help to all men, wherever they are. The special competence of the Church is to keep alive the hope and aspirations of men for the Kingdom of God and its values. (Dulles)

It is noticeable that the additional element in Dulles about "special competence" brings us near to Niebuhr's

statement. In both cases, this is where the assumption that people well beyond itself can be found to have hopes for "the Kingdom of God and its values" marks out this understanding of the church. This is the servant church not merely because of who or what is in the church, but more importantly because of who is in the "latent church"<sup>120</sup>, what is among men, which determines the actions of the church. Here perhaps is the object of the criticism levelled by Fung, which we commented on earlier, against the very idea of servant, as one who has no agenda of his own.

It is also the servant church, and as organisation more inclined to the people-centred type of profile because the focus is on a particular set of values. It is part of the culture of this form of church that it affirms and builds upon or cooperates with those values that are important to people of goodwill beyond the Christian body itself. So the church works to fulfil its role among people, the church becoming "the minister and its 'minister'...its servant, directing it in its service."<sup>121</sup>

The servant model of the church seems to belong in the company of an imminentist theology. Hans Kung, for instance, distinguishes between presentist-futurist, and presentist-futurist eschatology.<sup>122</sup> The description given in Resident Aliens of the activist church<sup>123</sup> illustrates the church in this servant mode.

#### THE ROLE OF THE TRAINER

There have already been some clues along the way about what the minister as trainer may be in the setting of this church model. Leaving aside the idea of the minister as pastoral director for a moment, we take up the point that the church here pays attention to the

values of those not in the actual church. It seeks to give strength and support to those who hope for the *basilea theou* and its values, whether or not they are able to articulate these in quite those terms.

If we then see the servant church as person-centred, not in the form in which the vitality of the body depends on the charisma of an individual of exceptional verve, but in the other sense, in which the need of a person determines the behaviour of the group, we have to ask what the role of the trainer might be. Professor Handy deals with only the first version of this kind of organisation.<sup>124</sup> The power appears to flow from the outside inwards, in the sense that what motivates the group to act is the need "out there".

On the other hand, as Dulles's statement indicates, the church has its own "special competence". It uses expert power because it believes that its own knowledge, skills and understanding have a unique bearing on the need of the person. Training will clearly, if it has integrity, seek to sustain the momentum of the church towards its fundamental purpose as servant. It will seek to do so in a way that is compatible with the objectives of the group, that is, with those statements that interpret the purpose in more measurable terms. We saw earlier that according to Peter Drucker, the purpose is sustained by a mission statement containing the three elements of opportunity (or need), competence and commitment. Perhaps then the trainer will contribute to the development of the servant culture by introducing or enhancing ways of strengthening the servant attitude. The trainer will then assist to sharpen the church's ability to discern the opportunity, i.e. the need the church can meet, and help to secure commitment to plan appropriate



responsive action. Training in planning methods would presumably be a valuable contribution to churches of any model. Leadership training might help to secure commitment.

If Robert Greenleaf is correct,<sup>125</sup> then the role of the trainer will need also to include that of model. We have already referred to this very important concept, and it will be developed later. Greenleaf believes that to create serving Christian organisation, there are a number of needs. He suggests among them that of a group of "trustees" who are a body external to the church, but with the authority to hold the group to its purpose.<sup>126</sup> They have a monitoring role, which prevents the internal leadership from reverting to a pyramid structure, with one leader more important than the other members. But this very picture leads to the conclusion that, of the different kinds of trainer, the specialist may be the most suitable. This of course is the one who is brought in to help the people at all levels to develop the appropriate knowledge, skills and attitudes.

Alternatively, those who best demonstrate the person-centred culture of this church will be equipped to become trainers within the organisation. They are already behaving as models, but the specialist trainer will enable them to become trainers. Here we are in effect combining the ideas of modelling and of training trainers.

The basic issue before us now is to consider whether by introducing the training element we are able to implement the priesthood of all believers in the servant church. The difficulty if we accept Niebuhr's

view of the church as an example of the servant model lies in the function of the pastoral director.

We saw that in Hans Kung, practising the universal priesthood amounted to little more than permission to redistribute the traditional functions of the priest. The pastoral director, as Niebuhr perceived the emerging role, was someone who risks becoming more attuned to power-culture and web-structure. In some of the pathological forms he was able to detect, the minister with an office in the church building operated in the image of the manager in a business enterprise. We suggest that unless the pastoral director becomes both a model of the servant role and a trainer, the priesthood of all believers is unlikely to be implemented. Therefore it is essential that the pastoral director understands the nature of the power he or she has, and as we have seen, for the servant church to put itself under the watchful eye of external monitors who have authority to help sustain the church's intended purpose.

Positively, the criteria for servanthood which we have introduced may provide a practical basis for the pastoral director in this context. For example, the idea of a centrifugal motion of service from the centre can be put into effect in the church which Niebuhr describes.<sup>127</sup> Both statements as to the purpose of servant church - those of Dulles and Niebuhr - have very wide horizons.

In this section of the chapter, we have

:outlined the servant model according to Niebuhr, mentioning especially the idea of pastoral director

:considered the purpose of the church, with a special discussion about *agape*

:described the place of the people, with a passage about the meaning and nature of power

:studied the role of the trainer in the servant church in Niebuhr's ecclesiology

In the next chapter, we will discuss the idea of modelling as a key concept for church and ministry from the New Testament, and we ask if this could provide a way forward for the implementation of the priesthood of all believers.

[Terence Card is an ally of Richard Niebuhr. He sees a tension between those whose stance is in favour of "the beyond", and others who favour a position "within", stressing identification. There is a sense of frustration caused to some extent by the training that ministers and priests receive. This has sought to equip them - and through them the congregations - to bear situations with courage. They have not been helped to understand how to enable change to take place. Card clearly refers to the need for change in so-called Third World contexts, change in political and social structures, and in the West, change in the sociological climate. The first would yield greater justice, and the second a richer sense of personhood. This can be identified as a representation of the servant-church model. We can make use of the same reasoning to say that training should involve enabling people in the church to manage change in the organisational life of the church, when its forms and structures are in conflict with its purpose.]<sup>128</sup>

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## 7. NEW TESTAMENT LANGUAGE

The objective of this short chapter is to draw attention to the New Testament in particular, and to a range of words, phrases and thought-forms that are found there to support key concepts in this thesis.

There are here some terms and ideas that appear to justify an attempt to promote the function of the model in church life and ministry. These expressions do not provide a clear and uniform set of structures, but rather indicate a way of thinking that may be of some benefit to the church.

Further research could use this as a starting point, or at least as a small contribution to what might be entitled "Towards a theology of Training". We are taking into account a vocabulary that is related to a possible approach to the ministry, one that a church history study might show has been largely neglected since the apostolic era. At the same time it can be regarded as helping to operationalise the priesthood of all believers.

In this chapter, then, we will

- :remark on the importance of these words and phrases in the New Testament

- :point out the use and definitions of some of these key words, especially *typos*

- :take a detour to underscore the distinction between intended and unintended imitation

- :in a Christological paragraph, discuss Cullman's thesis about "paidology"

:note that this topic is broader than mere mention of selected New Testament words

## TYPOS

### The New Testament

The word *typos* in this section will serve as a useful representative of a group of terms which occur regularly in the New Testament writings. These include *typos*, *hypotyposis*, *hypodeigmos* and *hypogrammos*. However, there is a not-inconsiderable hinterland of language about following, to be found in the word group to which *akoloutheo* belongs, and about imitation, represented by *mimetes*.

It is interesting to notice that both *typos* and *mimeomai* occur in 2 Thessalonians chapter 3. There the people who are unwilling to work, possibly prompted by expectations of an imminent second coming of Christ, are to be avoided. They are a bad example. In contrast Paul puts forward the way in which he himself had worked to support himself and meet his personal needs. This is offered as a strategy. His way of behaving was intended to be a pattern of a way of living they should also adopt. The two words, "model" and "follow" come together to indicate Paul's idea that he should be, in this respect, a model to be intentionally copied.<sup>1</sup> The picture of Paul as the one to be imitated is one that could well be developed in further research to see if this can be described as Paul's pastoral strategy.

It has been argued that a development can be traced in the language Paul uses. The earlier use of "imitation" is replaced in his more mature thought by neologisms composed of verbs which are prefixed by *syn*. If this is

so, then the scope for this area of study is greatly enlarged.<sup>2</sup>

It is a part of the argument of this thesis that an aspect of Christian ministry is suggested by this range of vocabulary, but that this aspect has been neglected over the centuries for a number of reasons. If, as in a later chapter we shall attempt to do, a new model for the church can be developed, a distinctive pattern for its ministry will also be called for. The *typos* language and its associated thought-forms then need to be clarified and built into contemporary church thinking.

It has already been said that this language in the New Testament can be regarded as a sign of aspects of Paul's pastoral strategy, although we have to add that the vocabulary to which we refer is by no means only used by Paul, as references indicate. When Paul sought to resolve the thorny ethical issue of eating food offered to idols, his advice to the church was that they should aim to do anything "to the glory of God"<sup>3</sup> He then adds:

Follow my example, as I follow the example of Christ.<sup>4</sup>

In order to respond to the painful experience of desertion from Christianity by some, the writer to the Philippians urges the believers there to unite in copying him, and this is illustrated by his claim to have utterly rejected all past social, racial, educational, and other advantages.<sup>5</sup>

This appears also to be a part at least of the intention motivating the Pastoral Epistles. The recipient of the letters to Timothy emerges as someone who lacks strength of character, the moral courage to

carry out his responsibilities. Therefore a model is presented to him. He is urged to take careful note of the example which his mentor has given to him.<sup>6</sup>

Thus the idea of model or example in the New Testament can be considered as a method for exercising a pastoral function. Since it is Timothy who is in view in the first two Pastoral letters, it is interesting to note the comment made by Boykin Sanders, in a study of 1 Corinthians 4:16:

Timothy will remind the Corinthians not only by words, but he will represent in his own personal conduct the ways he has learned from Paul (cf Phil.2:19-22) and thus the patterns of behaviour which can overcome divisiveness in the church.<sup>7</sup>

This is particularly noteworthy, because it suggests at least the possibility that Timothy at one place needs a model to train and equip him in his own work, and in another place is in his own turn a *typos*, a pattern for others to copy in their attitudes and behaviour.

In the New Testament, the word *typos*, and its most closely related cousins, has a quite high profile. The idea, if not always the word, certainly has a prominent place in the gospels. For example, when two disciples of Jesus seek to promote their own interests in positions of influence and power in the group, creating indignation among the other men in the corps of followers, Jesus makes a stark contrast between his own attitude and that which has just been shown. And when in a similar vein the disciples pointedly neglect the duty of footwashing at the Supper, it is Jesus who carries out this task, underlining that this is done as a way of acting that is to typify the behaviour of those who follow him.<sup>8</sup>

## The Early Church

In addition, it remains an important part of the language of ministry and church life in early Christian writings. However, although it features so clearly in this material, it is surprising to find out how quickly it vanishes from the ecclesiastical scene. Paul requires others to imitate him, to copy him and to follow his own example. Later church leaders insist that a bishop be obeyed, not copied. They are exalted as heroes rather than put forward as models. For example, Ignatius writes to the church at Ephesus:

...if sanctification is to be yours in full measure [unite] in a common act of submission and [acknowledge] the authority of the bishop and clergy.<sup>9</sup>

The reason for the disappearance is associated with the emergence of increasingly formal distinctions between lay and ordained members of the church. Dunn, for instance, says:

The emergence and consolidation of orthodoxy in the second century largely depended on two factors: the development of the idea of a "rule of faith" (particularly Tertullian) and the emergence of monarchical episcopacy.<sup>10</sup>

Spicq confirms this, adding that the desire to classify which lies behind the clergy-laity division only really becomes an issue in the second century. He believes that it was not a matter of great concern in the first century.<sup>11</sup>

C.K.Barrett too differentiates between formal order and effective contribution in a rather epigrammatic remark:

There never was a hierarchy, but there were some who were outstanding.<sup>12</sup>

The gifts of the Holy Spirit and a commitment to mutual service were of considerably greater importance.

It is curious, then, that an issue that was not of any great significance within the New Testament as such, that is, the classification of Christians into laymen and clergy, should emerge as a topic of very great moment in the period that followed. Its causes may be traced by ecclesiastical historians to changes in the social climate, or to loss of the sense of the imminence of the Parousia, and by sociologists to factors connected with the settling down of a once dynamic movement. The converse is that an idea that is of real importance to the writers of the New Testament should so quickly fade.

#### The Language

This is the point at which an examination of the language itself will be of value.

*typos* is used some fourteen times altogether in the New Testament. Approximately half of these references concern believers, usually but not exclusively leaders, setting an example for others to follow. In 1 Thessalonians, Paul commends a church whose members had become imitators of him (*mimetes*), and adds that they in turn had become an example (*typos*) to others in the region.<sup>13</sup> A very similar thought-form in the New Testament conveys the impression of taking something to oneself and then passing it to others. The Thessalonian Christians had taken to themselves the way of life of the apostle. In the Pastorals, Timothy has been a close observer of Paul, and so he had taken to himself Paul's doctrine and lifestyle. He is now encouraged to develop a structured method to pass the learning from this experience on to others.<sup>14</sup> This very same process is



explicit in another passage, which begins with an appeal to be copied, and then uses an expression that has a nearly technical ring:

"I received from the Lord what I also passed on to you."<sup>15</sup>

We have already drawn attention to the passage in the Fourth Gospel where the footwashing scene is recorded. In a later chapter of the same book, a different form of words is used, which communicates a very similar idea. There Jesus asks the disciples to take up the way of love that he has demonstrated as a mark of his own relationship with the Father ("As...so...").<sup>16</sup>

If *typos* is not the word actually used in these and other instances, the idea of a pattern to be copied or repeated is clearly there. The climate of this term is one that seems to pervade the New Testament.

There is obviously then a practical connection between this and the ideas we are attempting to develop through this thesis about the influence and objectives of a trainer, who either offers himself as an example or finds others who will carry out this function. More will be said about this in a later chapter.

James refers to the Old Testament.

Brothers, as an example (*hypodeigma*) of patience in the face of suffering, take the prophets who spoke in the name of the Lord.<sup>17</sup>

He may be referring to Christian prophets, if they were a distinct category of "minister" in the early church. On the other hand James may be thinking about the Old Testament prophets, since he goes on to speak of Job in verse 11. We are not suggesting that James regarded Job as a prophet, but simply that in the passage in

question, the writer was evidently being influenced more by the Old Testament than by contemporary church offices or functions. It seems more likely then that he was advocating the use of these Old Testament figures as models for their own behaviour. If these prophets could be described as somewhat remote from their experience, the message is nevertheless comparable to that of Romans, where we read:

For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.<sup>18</sup>

Again, if the vocabulary of the *typos* word-group does not appear, the idea is very similar.

Arndt and Gingrich offer six definitions of *typos*. It is

1. the visible impression of a stroke or pressure; mark or trace.

2. a copy, image.

3. that which is formed, an image or statue.

4. a form, figure or pattern.

5. an (arche)type, pattern or model.

(a) technically a model or pattern

(b) an example or pattern

6. types - given by God as an indication of the future.<sup>19</sup>

The compound word *hypotyposis* is also used in the New Testament in the sense of example,

...rather in the sense prototype [in 1 Timothy 1:16]

and ...rather in the sense standard [2 Timothy 1:13]<sup>20</sup>

The article on *typos* in Friedrich's Theological Dictionary of the New Testament defines the word when applied to individuals as "determinative norm"<sup>21</sup>, which indicates that the pattern or example being set is to be regarded not as an example of any kind whatever, but an instance of the norm. The article develops the relationship between *typos* and the Word. One who acts as a model for other people is himself or herself formed by exposure to the formative effect of the Word of God.

Professor Best also provides a valuable chapter on the theme of "model" in Paul and his Converts.<sup>22</sup>

There appear to be two main motives for appeals in the New Testament for imitation; there are two reasons for stating the case for modelling, whether the terms *typos* and the like are used or not. The first is to preserve in pristine form the teaching that goes back to the origins of the church in the incarnation, life, death and resurrection of Jesus. Hence such phrases as "the form (*typos*) of teaching"<sup>23</sup>, or in another, "the pattern (hypotyposis) of teaching".<sup>24</sup> Here the thought is that an outline of Christian doctrine can be known and maintained, (cf the fourth definition above). It is not to be seen as unduly precise, leaving no room for questions and exploration; nor is it to be regarded as wide open to speculation.<sup>25</sup> It has a recognisable shape and includes certain key elements which are "of first importance".<sup>26</sup> The significance of this was noted earlier when we examined Kung's ecclesiology. It is essential that there be a dynamic relationship to the origins of the church in the Word of God and the Gospel.

The second motive is to present a way of living that is consistent with that teaching. If a growing trend

towards gnosticism is reflected in the New Testament, its writers seek to combat it not merely by asserting that "our knowledge is the correct one", but that the truth of the Gospel had to be given expression in everyday living.<sup>27</sup>

As a result, De Boer can say that

The most prominent use of *typos* in the New Testament is in the sense of personal example, a pattern of human behaviour personally mediated and exercising a formative influence over those coming into contact with it...<sup>28</sup>

## DETOUR

### Modelling Versus Mimicking

At this point, we deviate very briefly from the route we have been following. The point that has to be made here is that, although it has been shown that there are at least some grounds for a case to be made in favour of modelling from the New Testament, and as we shall see later, there are also other factors in favour, there is a need to find a way to distinguish what is to be transmitted from what tends to be conveyed, but which on closer examination proves to be idiosyncratic or culturally bound. The problem with the idea of the person as model or example, whether it be Paul or some more contemporary individual, is that however clearly that person may teach and however worthy his or her lifestyle may be, one suspects that more will tend to be passed on to others than is strictly necessary or relevant.

In good training, there needs to be a way to ensure that the learner is kept in touch with the origins of what is being learned. This integrates with what has been discovered in Hans Kung's study, where he stressed

the importance of origins, especially in the Bible as normative. This is of value especially for the more theological aspect of our current enterprise. However, the indications are that more needs to be learned about the psychological interaction of trainer and learner. In particular, we need not only to discover how unintentional modelling takes place; we need also to appreciate the ways in which conscious modelling can be stimulated. The distinction between what the learner requires - of knowledge, skills or attitudes - and what the learner absorbs and acquires that is superfluous needs to be explored in greater depth.

Michael Griffiths offers a humorous illustration of precisely the problem we have encountered. He reports the claim that the followers of Plato even affected his tendency to stoop.<sup>29</sup>

More will be said in the final chapter on this issue.

#### Oscar Cullmann and "Paidology"

To return to the main line of our reasoning, on one hand believers are encouraged in the New Testament to work out for themselves the implications of their Christian commitment and belief. On the other hand, they are presented with specific paradigms in the persons of their leaders.<sup>30</sup>

Further study of the language of the New Testament may also show that there is a marked difference between the nature of the imitation of Christ and that of leading people in the Christian church. The feature which prompts this suggestion is that the word *hypogrammos* is used only once in the New Testament<sup>31</sup>, a term that suggests precision as a child learning to write aims at precise copying of the teacher's model lettering. This

may prove to be a useful starting point for reflection on this matter.

Cullann has shown that there is a case for thinking that the very early church thought of Jesus as *pais* in the sense of "servant". This suggests that when speaking of this phase of the church's history, it would be proper to refer to "paidology" rather than Christology:

The 'Servant of God' is one of the oldest titles used by the first Christians to define their faith in the person and work of Christ.<sup>32</sup>

He shows that this has its roots especially in the stress placed on Peter, and that it develops from the Old Testament title *ebed Yahweh*.

While this is undoubtedly a worthwhile contribution to the problem of Christology, it is worth observing that the topic of Jesus as *typos* is itself relegated to ethical considerations only. This is not to minimise the importance of the "imitation of Christ" as a devotional theme running through the Christian era. It is only to make the claim for this concept to be brought closer to the centre of thinking about the work of people in the church, and therefore to relate it more to the priesthood of all believers as a workable idea. In other words, "the imitation of Christ", or "Christ our example" ought not to be kept exclusively in the area of thinking about ethics and devotional contemplation. It has a place in broader thinking about Christian life, service and ministry, because it is a way to affirm the place of the people.

The danger in placing undue emphasis on the *ebed Yahweh* source of "paidology" is that it makes Jesus as the servant of God a rather remote figure in some ways,

leaving little or no room for the idea, clearly present in the Gospels and elsewhere, that it is precisely as a servant that Jesus is to be copied.

In John 13, where there may be a parallel to the disciples argument about greatness found in the Synoptics, Jesus having washed the disciples' feet adds:

I have set you an example (*hypodeigma*) that you should do as I have done for you.<sup>34</sup>

Indeed, whatever may the validity otherwise of Cullmann's thesis, that the Suffering Servant of God is part of a process of contraction - from creation to humanity, to Israel, to the Remnant, and to the Suffering Servant<sup>35</sup> - we note that in the New Testament, indeed in the Petrine material, it is the Suffering Servant who is in a very practical sense to be imitated, in particular by Christians who are slaves.<sup>36</sup>

This should be qualified by underlining that, as a matter of fact, as we have already said, this is the only place where the word denoting very exact imitation is used (*hypogrammos*). Were New Testament authors conscious of an exactness implied in this term which might make the very philosophy of imitation misleading for Christian faith and practice? A word like *typos* could be used to describe a draft copy or a sketch, and not an exact and detailed likeness.

Michael Griffiths makes the suggestion that the *typos* theme is part of a theological strand. For him it begins with the doctrine of *imago dei*. To seek to copy Christ is to be open to the process of a new creation in which the disciple is made anew in the image of God-in-Christ. This would clarify the appeal Paul makes



that Christians copy him to the extent that he copies Christ.<sup>37</sup>

#### Beyond TYPOS, process

The vocabulary of imitation and example extends well beyond the terms we have introduced. To the *typos* word-group and its cognates we might add the very important theme of *mimetes*, which has such an important part to play in the New Testament. Wilkins makes a valuable contribution to the study of this subject, writing to challenge the view of Rengstorf that the concept of "disciple" was generally viewed in a negative light at the time of the church's beginning.<sup>38</sup>

To this must be added from the Fourth Gospel the "as...so" set of sayings which again belong in the class of imitation or modelling words and phrases.<sup>39</sup>

Having dealt with the vocabulary of modelling in the New Testament, this chapter closes with an important observation about the process of imitation. It is that we are faced not with a static reflection of one upon the other, which we can call "mirroring", a passive way of being. On the contrary, this theme has considerable creative potential, for it is based on a belief in the continuing presence of Christ by his Spirit in his church and in the life of the individual Christian. This abiding presence will always be in search of fresh forms by which to express itself. Tinsley says that:

...the manner of writing the Gospel of Christ was inseparable from the duty of being faithful to the methods of Jesus himself.<sup>40</sup>

Yet earlier he says that when Paul makes mention of the sayings of Jesus, he tends not to report his precise

words, but to paraphrase. This was because to the writers of the New Testament, the aim was not

to copy a wholly external object...It was an active, dynamic process...Through the Spirit the Lord Christ is a living active Paradigm.<sup>41</sup>

In this chapter, the major thrusts have been

:to note the importance of key Biblical words<sup>42</sup>

:to grasp the definitions of some of these expressions

:to pose the question about distinguishing intended and unintended imitation

:to touch on Cullmann's view about "paidology" as a point for modelling

:to suggest some areas where further study would be beneficial

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## 8. MODELS OF TRAINING: church and secular language

The chief purpose of this chapter is to review some of the main features of the thesis to this point, and to establish a bridge to the remainder of the material. There are two major traits in this section.

:to review the five models of the church and the possible organisational profile and training role of each

:to defend the use of secular language for the subject of ecclesiology

The basic task we have set ourselves is to think about the way in which the priesthood of all believers may be put into practice. It is clear by this stage that this theological idea itself will be interpreted differently according to the various ecclesiologies. We can assume that this will still be the case whether or not Avery Dulles's descriptions are correct. There must be some connection between the universal priesthood and the form of the church. Further, and more closely linked with this thesis, there is a necessary relationship between the clergy and the people that will differ in the various church types, or in combinations of these models.

The approach of Rosemary Harrison may provoke some hesitation, at least, in churches, when she says that included in the general strategy is the question:

...how can support for training be obtained?<sup>1</sup>

From a theological point of view, and particularly from an ecclesiological one, this is a questionable priority. The more fundamental and important issue is:

Can training enable the church to put the priesthood of all believers into effect?

### COMPLEXITY

The relationship between priest and people, minister and congregation, is historically a complex one. David Watson, in his book, I Believe in Church Growth, cites Pope Boniface, who in AD 1297 remarked:

The fact that the laity is hostile to the clergy is something which antiquity has handed down to us clearly enough.<sup>2</sup>

Some widely held ecclesiologies so stress the essential difference between the ordained priesthood and that of all Christians that some tension is almost bound to emerge.<sup>3</sup> Yet even there, the question about lay participation must and does arise. To underline the uniqueness of the ordained ministry and to claim that there is another ministry, that of all the people, still risks creating tension when the church's resources are devoted disproportionately to the first group. The aim here is not to challenge any one view of the church or of its ministry. It is to ask whether, in a church view such as this, the ministry of each is truly valued. How much time, effort, and money is set aside for the cause of equipping the ordained people for their ministry? Is equal commitment demonstrated in regard to the ministry of the laity?

The interaction between church and minister is more complex than might be supposed. It is not simply a question of raising issues that concern only one church theory. To attempt reflection on ministerial practice with the use of secular forms of thinking and speaking, we must bear in mind that the church is an employer of ministers, yet is made up of people who are at one time

"customers" and at another "volunteer staff". Therefore if it is the minister who takes up the training function in the church, the task will prove to be truly challenging. Perhaps this explains Howard Butt's description of training as "constructive conflict."<sup>5</sup>

As has already been noticed in the course of this study, various models of the church indicate different understandings of membership. This is the reason for our having looked in each case at the place of the people in the church. In some forms of the church, the idea of membership is quite precise. In others it is nebulous. Membership in the institutional church is defined and measurable. In the mystical communion, it is the reverse. A trainer will need to know what is understood by membership in the local church, for failure to grasp this subject will, we expect, result in a breakdown in communication. Assumptions might be made about the nature and degree of commitment the people have towards the purpose and mission of the church. This does not mean that the commitment will not exist. It is to question whether or not the trainer can be effective. If he or she does not grasp what members themselves believe about commitment to the purpose of the church, and if that commitment is not fairly accurately assessed, training will fall at its first hurdle, that of being understood.

We noticed earlier that Kung favoured the idea of the church as the People of God. An old, perhaps even the oldest, image of the church provided the basis for his study. The image of the church as the Body of Christ also claims considerable support, in the New Testament and in theological study. If we are to explore the practical realities of implementing the universal

priesthood, we will respond positively to the comment of T.W.Manson, who urged us

...to take seriously the fact that the Church is the Body of Christ and to work out the implications of that fact reverently and ruthlessly.<sup>6</sup>

Here it sufficient to note that whatever may be the preferred image of the church, it can be shown that Jesus intended in some way to carry out his purpose through the training of his disciples, not so much to be leaders of the church, but to be the church in embryo.

That aim would be accomplished through training, or perhaps more narrowly, through training trainers.<sup>7</sup>

We share the view of J.Foskett and D.Lyall that the ministry is first of all Christ's, then that of the church as a whole, and only then, of certain individuals within it.<sup>8</sup>

#### SUMMARY

Our task at this point is to summarise the tentative findings of earlier chapters in order highlight the role of trainer within each model.

#### Institution

We have found that in the first church type, the value of training will be determined by the place it is given within the structure. If training is allocated a place at higher levels, if in an episcopal ecclesiology, for example, it is seen as a function of a bishop or archdeacon, it will influence the implementation of the universal priesthood. The reason underlying that is that it will then be seen as contributing to the purpose of the church. The role of the trainer at a



specific level in the pyramid affects the value of that role.

It will be remembered that the purpose of the church in the form is

to express or strengthen the Church as a community of life, witness, and service, a community that reconciles and unites men in the grace of Christ.<sup>9</sup>

The specialist trainer may comply with resistance to change, which is one of the potential weaknesses of this ecclesiology. The coach may be adversely affected by a perception of paternalism, as was indicated earlier. This can become accentuated in the institutional model, for good or ill.

We came to the conclusion that the direct trainer is more suitable for this kind of church. In this form of training, an individual adds to his or her role the ability to train. Thus the trainer will have some skill in the tasks relevant to the universal priesthood. What these tasks are will be established in the light of this church's purpose. They will be measurable interpretations of the concepts set out in the purpose statement that has been quoted. Particular elements such as "community of life, witness, and service", and "reconciliation", may be translated into more quantifiable forms by which the behavioural evidence can be observed.

#### Mystical Communion

With this model, we have shown that we are confronted with the choice between a church which is task cultured and matrix structured, and one which is person centred with a galaxy structure, of which there are two varieties.

If we assume first that the church in this model is of a task-matrix profile, with values thought of in terms of prayer and spirituality, i.e., the right and responsibility of each to develop his or her own, in a setting rather like a team, then the training function will involve setting team work and team relationships high on the agenda. It is particularly challenging for the trainer here to keep the church's purpose in view:

...to lead men into communion with the divine.

This challenge is especially real because the purpose of this church is not immediately quantifiable. How can one determine the extent to which others have been led into greater communion with God?

We have already noted that it is doubtful whether team development is worthwhile as an overt goal of the trainer, but that effective teams may emerge if the group knows well the standards of performance or behaviour that are required, and if ways are found to nurture mutual support, i.e. to bring about greater recognition of the value each member's contribution makes to the overall aims of the communion.

Consideration has to be given to the mystical communion church as having a person-galaxy profile of the first version, inspired by the charismatic personality. The purpose of helping people towards an experience of God is still valid. How the key figure in this church enjoys such spiritual communion, or how this person's influence appears to enable others to do so, will be the object of a trainer's study. The suggested strategy is for the trainer explicitly to value the leading person's contribution to the purpose, and to help to harness his or her strengths with a view to multiplying the effect in others.<sup>10</sup> It is theoretically conceivable

that such a strategy could inhibit the tendency, at extreme ends, for this kind of church to fall victim to kinds of spiritual pathology that lead to the formation of cults.

In the second version, where it is the vulnerable person who provokes the action of the church, the trainer's task will be to hold the people of God to the purpose of the church. Responding, or at least, reacting, to human need without a sense of the church's purpose of leading them to a relationship with God is not constructive for the longer-term life of the church. Therefore in this mode, the church may benefit from the specialist trainer's role. Bringing training into the church rather than adopting it as a role within the body may have some advantages. We can surmise this was the effect of the peripatetic preachers of the early church.

### Sacrament

It was assumed earlier that the sacramental model of the church would present a synthesis of organisational profiles, just as it shows an inclination to bring together the institutional and communion types. Both the clearly measurable and the intentionally undefined aspects of these earlier ecclesiologies need to find expression. The meaning of membership is not sharply defined in this church form.

The difficulties in coming to terms with this church were partially met by the simple device of looking at the church and its purpose, asking what are the input, process and output of the sacramental church. This church aims to find forms and structures that are in keeping with its spiritual inner realities.

The coach, as the kind of trainer who incorporates learning experience into the real work of the trainee, was a possible candidate. Coaching may be seen as an instrument by which adjustments can be made to remedy less effective behaviours, or it can be used to enable the person to engage in further growth and development. It has many characteristics similar to that of supervision. On the other hand, the coach risks being part of that strand in the organisation that resists change in the structures. There is more interest in what will help the person to adjust to the system.

The direct trainer, by contrast, who includes training skills as part of an overall job-description, is in a better position to make a valued contribution. Change and experiment are theoretically linked in this church's life. This kind of trainer is well placed to support it, and this is compatible with the purpose of this church.

In this area especially, the theme of modelling as a training method may be worthy of inclusion. Therefore it is necessary to develop this further. At this stage, however, we are taking into account the possibility that modelling is a way of taking into account the aspects of New Testament language and thought that have been discussed earlier.

If the purpose of the church is to be achieved in this model, a range of specialised skills will be required. In the exegesis of the purpose statement two levels were detected - betraying the synthesis that lies behind this church type; and to meet the demands of the first level, training will be mainly orientated towards developing attitudes. In the other tier, it will be made to focus mainly on group relationship and team effectiveness.<sup>11</sup> The trainer in this situation also

needs to call on those skills that encourage participation in setting the church's mission and goals (distinct from its purpose), rather than accepting uncritically those imposed or given "from the top".

So in this role the knowledge, skills and attitudes that are consistent with the purpose of the church are the ingredients of training.

### Herald

The purpose of the herald church is as simple as that of the mystical communion is complex. It is to proclaim the Word. In organisational language, it is to produce proclamation. When Hans Kung's work was reviewed, some suggestions about the trainer role were made especially in connection with his theme of "mission and change". The trainer is capable of being an agent of change, which in this ecclesiology is justified on the grounds that the message is constant in a world that is subject to evolution. The Word may in some sense remain itself; how it is communicated is influenced by where it is preached. Thought-forms, language, cultural norms, technology, all vary. Therefore the Word has to be proclaimed in such a way that it is understood by its hearers, or it is no longer essentially the Word.

It is a help for the trainer to know that this church has "a bias of teleology".<sup>12</sup> He or she will not be faced with the need to keep the end in view, the *raison d'etre* of the church. But the trainer's value to the herald church emerges from the need we have stressed to interpret the Christian message in a changing environment, to focus upon a decision for God, which can be translated into measurable, behavioural terms; on the call to to adapt the forms and structures so

that the church may maintain its eschatological orientation.

The *charismata* are valued; but in this church it may not be assumed that they are always provided complete. If, in the church, people's gifts are identified, it does not follow that the people also possess the knowledge and attitudes that are consistent, both with the skills the Spirit may have given, and with the purpose the church accepts.

Therefore the direct trainer will have the task of finding ways to equip people to do better what they already do in some measure. The *charismata* also give an interesting point of contact with the training world in that just here the question of trainability arises, with all it implies about the larger subject of assessment. That an individual is said to "have a gift" is taken to mean that there is evidence that training will produce noticeable change in performance.

### Servant

In the fifth model, we suggested that some obstacles to the idea of "servant" by thinking in a fresh way about "*diakonos*", and by proposing that a three-part definition of this term be included: the servant being dependent, operating centrifugally and being assertive.

This approach is consistent with the fifth of Dulles's ecclesiologies.

The servant church's purpose is not so much to recruit but to help. The values of the kingdom of God, if they are in view, may not be expressed as such.

For the trainer there may be a number of ways in which skills can be introduced to sustain the church in

pursuit of its aims. These include instrumental skills, such as the mastery of modern technology or public speaking; system skills, e.g., the development of imagination, interpersonal skills. The main thrust of this church's purpose is to be the servant of the world, and so human relations training clearly contributes to this end, and has been espoused with some enthusiasm in the past. To develop warmth, empathy and genuineness is to grow in a way that is valued in the servant church.

It was at this point that we introduced the insight that different forms of power exist, and can be useful in understanding the nature of the organisation in which training is to take place. The servant church may meet the world with expert power, in that it sees itself as a body of people who understand, and can express theologically, the hopes of others. It may confront the world with resource power; it has the skills and strengths that can be put to use to transforming the culture in question. The trainer has the task of identifying, or enabling others to identify, these factors, and of helping the church especially to grow in the attitudes suited to the servant role.

### Modelling

We come back once again to the modelling factor. In this church style, the specialist trainer may commit himself or herself to finding people within the group who already demonstrate the necessary knowledge, skills or attitudes. Then the objective is to add to these the ability to train others in turn. In other words, the specialist trainer equips *de facto* models with training skills. R.Harrison presents "core transferable skills"



which are appropriate to our study at exactly this point. In general terms she says:

There are certain core skills - observation and reflection, analysis, creativity, decision-making and problem-solving, and evaluation - that are crucial to anyone with responsibility for promoting human resource development in the organisation.<sup>13</sup>

It seems that these would feature on the agenda of the kind of trainer just mentioned, who equips others, the models in the church, to become trainers in their own right. These people will, as models, tend to communicate their attitudes and learning to others; it is in addition to what they will intend to pass on what they know or are able to do.<sup>14</sup>

We have arrived, then, at the role of the Pastoral Director. It seems a very appropriate way of implementing this minister's calling that he or she become a trainer of trainers.

In general terms, we consider that the single most important issue before the trainer is the church's purpose. This is especially the case in view of the possibility that church members are not highly conscious of what that purpose is. Like presuppositions in all fields, when they are not available to immediate consciousness, they still exercise influence. Ian Bunting found a number of things that are worthy of attention here. In a survey of theological training institutions in Britain, the mystical communion model of the church was the most favoured, and the herald church came next; yet the ministers were seen first as preachers (herald) and second as master/teachers of the faith.<sup>15</sup> Leadership involved communicating the faith and reflecting on it in today's setting. It was not viewed so much as

taking practical responsibility, and using the skills necessary for animating the life and activity of the Church.<sup>16</sup>

The author points out how this differs from the more task-orientated training in other vocations. The modelling effect of a leadership that is reflective, on the membership needs to be examined further.

Most importantly, this survey found that the places that train people for ministry do not make the purpose of the church a priority, or sometimes even a matter for mention, in the literature given to people who may be considering enrolling.

...less than one third of the colleges and course brochures give the intending student an explanation of the nature and purpose of the Church and its Ministry...<sup>17</sup>

If the people who are training others for major roles in the church, and their students, are not on the whole conscious of the purpose of the church, it is unlikely that the churches will be any different. In similar vein, Rosemary Harrison says that "a clear vision" is necessary in the organisation if training is to be valued.<sup>18</sup>

#### SECULAR LANGUAGE

Our next task is to develop more the theme of secular language in this theological subject. At intervals in the course of this thesis, mention has been made of the fact that terms which are important to the church have their origins in language taken not from the religious but the secular sphere. Particularly the key words *agape* and *diakonia* have featured.

Niebuhr's pastoral director might behave in a similar way, as the manager of an enterprise. Bengt Holmberg

thought that Paul could be described to some extent in the same way, when he suggests that Epaphras was a member of Paul's "staff".<sup>19</sup> From New Testament times, the church has made use of organisational forms and structures that could be put to the service of the Gospel. Ellis finds that the diaspora church

...was perceived and perceived itself as a religious club and that, as such, it found from the beginning a degree of toleration and its 'place' within the Graeco-Roman social order.<sup>20</sup>

But we are not concerned here so much with structural similarities; our interest is in the case for using secular language to describe an aspect of the church's life.

Peter Nott says that in both Europe and North America, church leadership has followed the pattern of wholly secular styles from the courts of law, the armed forces, the schools and colleges, and now from the area of management.<sup>21</sup>

We cannot doubt that this is the case. The question is whether this is a process to be deplored or justified. Kung reminded us that we are required to turn to the source in Scripture as norm, and there we appear to find that this is already the practice. It is not easy to support the idea that there is a strictly Biblical, as distinct from secular, language for church forms, structures, etc. When there is an opportunity to use the vocabulary of the cultus, the New Testament declines it in favour of terms taken from other areas. Although the New Testament has passages where the ordering and perhaps even the structuring of the church life is the subject<sup>22</sup>, it does not use words from the temple or the priesthood, except for analogy.

Kasemann felt that various writers consciously turned their backs on this language, to minimise the risk of developing a set authoritarian relationships within the emerging Christian community.<sup>23</sup> The gifts of the Spirit that enabled some people to offer leadership or to meet other needs in the church were *charismata*, that is, gifts that were

...validated...by edification of the community.<sup>24</sup>

and thus fall into the category of service rather than pride.

This point about the New Testament writers' apparent preference for secular terms, applies not only to the language of ministry and Christian service, for the same is true of the word *ekklesia*, as we saw. A fairly neutral word, it can be used to denote the calling together of any group of people. Kung stressed this, and the Hansons, although they deplore the question about the purpose of the church, still agree that the Greek word for "church" in the New Testament is

...not a cultic word.<sup>25</sup>

Here the idea of the church as the People of God called to be the Body of Christ<sup>26</sup> is reminiscent of the position held by Hans Kung that we outlined earlier. It is that is also endorsed by the work of J. Delorme. Dealing in particular with the words in the *diakonia* word-group, we are told:

Ce vocabulaire n'est caractéristique ni de la langue religieuse ni de la Bible grecque [i.e. the LXX].<sup>27</sup>

Therefore we do not wish to follow the more extreme position adopted by T.W. Manson when he says that

Each new emergency in the early church is met by an *ad hoc* arrangement.<sup>28</sup>

The process, in our view, was more conscious than Manson seems to believe.

Thus it is not difficult to find support for the view that the early church readily borrowed language from non-religious settings to describe its practices and its structures. To follow this example would be to put into practice the creation of fresh forms that would give fresh glimpses of the church's essence. This does not mean that we may simply utilise any words or borrow any useful idea without regard to the spirit in which they are employed. It does not mean that a simple recourse to new terminology will in itself change anything significantly in the life of the church.

Wayne Oates reminds us that there are benefits and risks in resorting, in this case, to the insights of psychology. It is not the terms we use to describe the love of God so much as the experience of it, and the way the church seeks to convey it that have a significant effect.<sup>29</sup>

The pastoral director of Niebuhr's study appears again, in a sense, in Oden's Pastoral Theology.<sup>30</sup> Here there is a chapter on "Equipping the Laity for Ministry". If we turn to it anticipating a clear set of thoughts about how the people of the church can be enabled to "do the work of the ministry", we are disappointed. It is focussed on the pastor's need to have the skills and commitment to administer the church: in general administration, through "planning, organising, guiding and... reviewing the mission of the church"<sup>31</sup>; in educational administration, "through motivating, training, and enabling good lay teaching in church

schools"<sup>32</sup>; and in "the temporal, the business and financial administration" of the church.<sup>33</sup>

Oden's pastor is therefore rather like Niebuhr's pastoral director. The profile is of the power-web kind, for he says that the pastor offers leadership within the Body, of which Christ is the Head,

...the willing, directing centre of the organism<sup>34</sup>

The point for us now, however, is that given this dominant note, Oden is emphatic that the church may freely make use of

...all the available knowledge of human motivation, democratic procedure, and social process to order and enable Christian mission.<sup>35</sup>

All these are no more than instruments if the purpose of the church is kept in view.

We appear to have justified, not only on Biblical grounds, but also on the basis of the reflection of a number of students of the contemporary church's life and practice, the idea of making full use of the language and approaches of the training. If it is objected that in the commercial, where training has a distinctive place, there are particular and not always Christian values to be reckoned with, the same could equally be said of other areas of study. The church is not entirely reticent about bringing the language of psychology to the support of a minister's work. Yet it is undeniable that some psychologists have been unsympathetic to the Christian cause. Wayne Oates's caution applies. It is surely for the church to introduce its own values into the approaches it wishes to use.

We have already seen that values as such are important in two ways in training. At one level, the trainer must be able to know what are the values of the organisation - which form its culture. At another level the trainer will be concerned with the three issues of knowledge, skills and attitudes. None of these is ever truly value free; but the third is perhaps the most value laden.

In this chapter, then, there have been two main goals:

to review the position of the trainer in each of the models of the church, taking into account the kinds of organisational profile

to support more thoroughly the use of non-religious vocabulary

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## 9. THE TRAINER IN THE CHURCH

This chapter takes us into a rather new area. Having spent some time in close relationship to a small number of texts, notably those of Dulles, Kung, and Niebuhr, in order to try very tentatively to locate the training role within different church patterns or theories, we now undertake a different kind of task which brings the trainer more into the centre of the screen.

We have been especially concerned with the place the people have in different ecclesiologies and at the way the church's purpose is understood. The role of the trainer, we have already seen, varies not only according to the particular theology of the church - whether as institution, communion, sacrament, herald or servant. It is also informed by the culture of any church as it is found in reality. In other words, the trainer fits into the church not simply according to the ecclesiology but also to the "personality" of the church.

This raises a set of issues we have not yet thoroughly confronted.

In this chapter therefore, we will discuss

- :the perceived threat training may present
- :the contribution of training to the church
- :the complexity of the training role
- :the question of "climate"
- :the individual and the church-wide matter of growth

:the possibility of an additional organisational profile

#### PERCEIVED THREAT

There seems to be little doubt that, were a full acceptance of the training role to be given, with a view to helping to put into operation the priesthood of all believers, there would be a sense of risk affecting some persons. On one hand, it may be supposed that some of the people in a congregation would feel that training is introduced as a method of compelling a higher degree of participation when possibly a high proportion do not look for this. More importantly at this stage, ministers and priests may feel that for them to be expected to undertake this role would amount to their challenging their own function and position in the local Christian community. The sense of a loss of role would be aggravated.<sup>1</sup> This may be particularly true if the priesthood of the Christian people is understood as Kung seemed to understand it, as permission to practise all the functions presently regarded as the preserve of the ordained. This anxiety is especially acute, for obvious reasons, in the church of the institutional mode. It has a role-culture, and to redistribute the performance of the tasks assigned to the various roles is to put the roles themselves into question, even to make them redundant.

The threat may be unfounded if T.C.Oden is correct in believing that even the well-equipped, well-trained Christian people will not find themselves dispensing with the role of an equipper as minister. He states that one of the main objectives in writing his Pastoral Theology<sup>2</sup> was to show that the two will always go hand in hand, so that to focus on the role of preparing

God's people for works of service<sup>3</sup> will not rule out but constantly confirm the demand for some to be pastors and teachers. This is one of the perceived threats, but a reassurance such as that given by Oden may not be enough. People who have for a long period of time been given to a way of working that is supported by a bias of conservation rather than a bias of teleology<sup>4</sup> may not find it so easy to contemplate a shift in their method of working that could be seen as actively changing their whole perception of the setting in which they carry out their functions. Reassurance is not so satisfying. Perhaps this sense that a training role in the church has threatening overtones has other causes.

It is possible to consider that the role we are exploring here will be resisted for another reason too. There may be an increased danger that by working as a trainer in the church, the minister (or whoever fulfils this function) will increase the distance between kinds or categories of people. In a realistic vision of training in the local Christian fellowship, some will, but some will not, find the idea attractive. There will be some who favour training for the whole Christian body, and others who are repelled by it.

Those who undergo training will to varying degrees by the process be made different. If the training includes increasing the person's knowledge, skills and attitudes, it is almost inevitable that it will also add to the person's vocabulary and range of interests. Someone in a church who learns to conduct a part of worship more effectively will gain some new thought-forms, and perhaps some new terms. Attractive as this may be, especially to those who are drawn by the positive features of expert power, others will become

conscious that there is not only change in the trained individual, but that the training has brought about a gap between trained and untrained.

Furthermore, there is the added possibility that the training that affects the learner's language and communication could contribute to making an even larger gap between the trained person and the non-Christian world. This is one reason why it is so important to pay regular attention to the issue of origins. We saw that for Kung this was crucial; and we find in the training literature that from another angle altogether this is of importance. It is not a matter therefore of rejecting training as such because of the danger, but of ensuring that the training overcomes the risks to which we are referring. The danger that could be present, and that could encourage a degree of hesitation over the inclusion of a training role in the church, was highlighted for example by F.Greeves:

Unhappily, much of our Church activity seems to be set upon removing the layman from the world.<sup>5</sup>

It is necessary always to return to what emerges as one of the controlling themes, which acts apparently as a touchstone for all we are discussing in this thesis. The risks that are being taken into account here - it is quite logical to conclude - are lessened by raising the profile of the church's purpose. Therefore, and we shall turn to this point in rather greater depth shortly, if the purpose of the church is known and kept in view, the risk of detaching people trained from the setting in which the church fulfills its calling is reduced.

An example of this reminder not to add to any distance between world and church, (or as we have seen may be

possible, between one and another in the church), is given in a study guide based on the Lima text of Baptism, Eucharist and Ministry:

Within this total ministry it is the task of the ordained minister to equip us for service in the world and not to stop us engaging in it by constantly inviting us to be concerned about the church.<sup>6</sup>

It is conceivable, then, that in any church, of whatever model, there will be some who will resist the idea of a training role and others who will adopt it uncritically. No doubt there will be others at various points between these extremes. The point is that in the first place, as we have said in the beginning, training is not an isolated topic, but one that fits into a range of behaviour that includes development and education, and that overlaps, sometimes heavily, with these. It may not be possible always to determine the boundaries between these, and as in counselling, for all the theoretical distinctions that may be made, in one period of time the trainer and the counsellor can shift from true training or true counselling to teaching or some other activity.

The hard test in reality may be to ask what a church or a minister is willing to sacrifice. The point that is being addressed here is well supported by the foreword written to Ross Kinsler's paper given to the World Council of Churches. In it, Emilio Castro says three things that are quoted here in full:

Educational systems or philosophies that equip people for the competitiveness of society could be defended on their own terms, but they cannot be tolerated inside the Christian community, where we are called to serve and to train others to serve - not to strive for honours and monetary reward.

If our educational system raises barriers between theological graduates and the rest of the people, the educational system must go.

Systems of theological education that do not develop the gifts of the local leaders of the Christian congregations do not meet the needs of today.<sup>7</sup>

Castro has effectively underlined the importance of values, in the context of his own comments as applied to education. There is no ground for thinking that any less could be said for training. The values of a church are strongly influenced by its purpose; therefore the effect of training as it seeks to help the church to implement the universal priesthood will not be value free. The training literature does not suggest that in the commercial world it will be any different.<sup>8</sup> Castro is emphasising the difference between values that might be found in and out of the community of Christian people.

However, values are not the only controls upon the behaviour of people in a church as organisation. The threats and fears to which we are alluding, and indeed the hopes and ambitions that may attract church people to make use of human sciences or commercial and industrial methods, also contribute. That is why Castro maintains that it is necessary to make a conscious decision to preserve or to change our systems - of education or of training - on the ground of our considered values, not of our half-conscious sense of threat or opportunity.

Another explanation may be offered to account for the reserve some have when the prospect of utilizing training methods in the church is presented. The problem focuses especially on the value of training within the range of learning aspects, from development



and education to training. It appears that education and development have a greater depth and seriousness about them than does training. The latter conveys an absorption with the technical rather than the doctrinal and theological. Where education and development touch the human being at levels that affect reflection and long-term behaviour, the idea of training seems almost to be light-weight and therefore dismissable. To allow training to play too important a part in the life of the church is to put the church into the way of a process of trivialisation. It would cheapen the life and activities of the congregation. What is more, this emphasis would, so the suspicion may go, cause the church to regress to an earlier and less worthy era; training may challenge what has been learned and gained in the interval. William Oglesby Jr., for instance, conveys a disparaging perception of the apprentice of earlier days. The positive benefits of what we know as observational learning seem to be ignored when he remarks:

Opportunities for learning were usually confined to imitation in a kind of apprentice fashion.<sup>9</sup>

Of course, if there was a time when learning by imitation was more or less the exclusive way to gain knowledge, skills or understanding, then the advantages lie clearly with a more modern time that has a broader range of methods. And if learning by observation bypasses the process of thought and evaluation, it has lost its opportunity for esteem in the church.

"Apprentice" is a term that implies a learner role with the mastery of a skill in view. Therefore it assumes that the relationship of learner to teacher, or perhaps here we should say master, is short term. It is

interesting nevertheless to take into consideration the view of Weber that it was precisely the apprentices of the early church that contributed in a very significant way to the rapid growth of the Christian movement.<sup>10</sup> Perhaps the people who were operating in this fashion would now be thought, in the commercial world, to be "learning on the job". The place of the apprentice in any organisation implicitly affirms the worth of the areas of activity that require competence. Mastery is worth achieving. But it cannot be claimed that expertise is a possibility in all areas. A person may, for example, master the skills of public speaking in order to equip him or her to be a better preacher. That is not to deny that other factors also play their part, perhaps even a more important part, in the formation of a preacher.

The hesitation may remain that for the individual to take up on a short or long term basis the functions allocated in the way Kung suggested when he redistributed the roles of the priest, the result will be amateurish. If this is so, if the quality of performance is one of the areas of anxiety that inhibit the acceptance of a trainer role, then the very idea of lay involvement will lose its attractiveness. People, we can assume, will not normally be well motivated to participate in behaviour that will be regarded as second grade. If there is a trend towards a professional view of the ministry,<sup>11</sup> then this vision of the trained lay person as a tolerable but not quite good enough contributor will almost unavoidably emerge.

#### THE CONTRIBUTION OF TRAINING

If training as a role in the church, in a particular way maybe as a function of the minister, is regarded as

a threat, are there ways in which its positive contribution may be secured? Can we find not merely a way to persuade people to adopt this aspect of human development as, in a manner of speaking, purchasers of a service, but as beneficiaries? The last difficulty we noticed above was that a lay contribution could be equated with an amateurish one. And when this is the way in which participation is assessed, it loses its appeal. It is of some importance then to find how the contribution of the people in the life of the church can come to be seen as "psychologically successful." A study in the 1970s offered a number of criteria by which this result could be achieved in the work of priests.<sup>12</sup> It seems that these factors must have wider application than that which the authors make. We list the five they suggest here with a few brief comments.

1. They need to be able to set their own goals for work.

The authors believe that to be in a position to choose one's own work goals conveys a respect for the adulthood and autonomy of the individual, even greater than being able to choose in what way the goals are to be reached. This would be wholly consistent with the findings of McGregor in his proposals for "Theory Y"<sup>13</sup> which assumes a more optimistic understanding of the person at work than "Theory X", which though more traditional, adopts a more pessimistic view of human nature, and therefore justifies compulsion and an authoritarian style of leadership.

2. They need to be free to decide how the goals may be reached.

The authors note that it is not at all normal in organisations for people to be encouraged to explore for themselves the more effective ways to reach goals.

3. The goals themselves need to be challenging.

The literature about Training agrees on the importance of goals that are sufficiently daunting to make the achievement of them worthwhile. A degree of risk is a significant part of a task that people see as appealing.

4. The goals need to demand the use of the person's own aptitudes and abilities.

It is important to note here the difference between achieving success in the task, and achieving psychological success. A person may not complete what was the goal, and yet look upon the action as bringing some measure of satisfaction because of the way in which the individual's own inner resources were utilised.

5. Yet the actual fulfilment of the goals that were set is indeed a criterion for psychological success. As a person completes what he or she set out to do, and gains some recognition for it from peers or superiors, he or she senses that there was genuine value in the enterprise.

It needs to be made clear that these all concern the goals, which have a relationship to the purpose and mission of the church. It does not appear that people in a church will enjoy any sense of acceptable success by being granted the liberty to set their own terms for the mission of their church, or even more foundationally, for the church's essential *raison*

*d'être*. Hall and Schneider are leading us to understand that in the setting of their particular study, people are encouraged by the degree of adulthood with which they are viewed as they commit themselves to the achievement of the steps that reach the mission, which in its turn moves the community to fulfill its most basic purpose.

The reason for setting out these five factors in this way is that it puts before us a way of seeing that it is possible to overcome the fear of poor performance. The case we are making, then, is not only in favour of updating methods, for all the importance this has. Seward Hiltner said that

The spiritual shepherd of today has as much obligation as the literal counterpart to bring his methods up to date, in order to meet the peculiar needs and dangers of our time.<sup>14</sup>

Rather, the issue with which we are dealing here relates to the acquisition of those instruments that will help the priesthood of all believers to be valued by the participants as much as by those who are in one way or another the beneficiaries. If people in carrying out the behaviours that the universal priesthood means in any particular ecclesiology sense that they themselves have reason to think that their actions have real worth, this will affect the climate of the local church. We shall return to the subject of climate next. For the moment we simply note that it may be possible to devise ways and means of ensuring the appeal of practising the priesthood of all believers through training.

#### CLIMATE

It is noticeable throughout this study that to examine the church through the eyes of a specialist in the field of training or of organisation analysis is to view a very complex phenomenon. At any one moment, the church can be considered as employer, customer or staff. The minister is, to put it crudely, paid by the church, which makes the comparison of the church with an employer obvious. At the same time the people who make up the congregation are recipients of the work of the one who conducts worship, and they have chosen to be present, so that the church is now the customer. Or they are in their homes, in a hospital bed, in a factory, a school, and the minister visits. In other words, he or she brings something, a skill, an experience, knowledge, to a situation where the people find themselves. The priest or pastor is acting as chaplain or pastoral visitor. The relationships within the church cannot therefore be matched simply to apparent parallels in some other part of society.

The relationship between the church and the world is likewise complex, and for similar reasons. It is to be expected that the role of the trainer will also be less than simple to grasp. There are aspects of the work of the trainer in the commercial and industrial world that already make one suspect that training is not necessarily a simple additional function.

Investigations have shown that it is a fairly short term occupation. For various reasons people spend a fairly brief period of their working lives as trainers.

...training officers see training as an interim profession...six years was the average length of time...spent in training.<sup>15</sup>

The complexity is compounded by the awareness that there is no single way in which adults learn. It is not simply the case that there are various methods for encouraging adults to benefit from the learning opportunities that exist, but that people vary in their preferences as to which approach to learning best suits them.<sup>16</sup> The activist and the pragmatist may find for the very reason that these are their favoured ways of learning that coaching is more attractive, especially because the task has a higher profile. The theorist and the reflector may for other reasons be drawn rather more to the kind of trainer who places the stress on the ideas that support the activity, or who gives ample scope for considering and drawing conclusions from information.

We are addressing the matter of complexity here as a factor influencing the climate of the church as an organisation. Clearly there are many other elements to be included. Derek Tidball argues that in the New Testament, Paul was committed to the creation of a climate that would make reception of his teaching or instruction acceptable.<sup>17</sup> At least we may accept that there is some evidence in the New Testament to suggest that Paul was aware of the importance of expressing confidence in his readers's potential. It is likely that at times he was quite oblivious to the same thing, and his letter to the Galatian church does not draw a picture of someone striving to ameliorate a climate. On the contrary, there he is engaged in a kind of critical confrontation. When he is an example of a New Testament church leader contributing positively to a climate of learning and personal growth, the training officer Rosemary Harrison approves pursues a comparable goal. She cites Alan Fowler with approval when he says that



"...the best training officers...assist managers to create the type of learning environment at the workplace which stimulates the effective self-development of every member of staff..."<sup>18</sup>

The managers have the responsibility to stimulate the climate that is conducive to self-development, and the trainers are at their most effective when they are finding ways to enable the managers to do this. So David Cormack insists<sup>19</sup> that it is on the leaders's shoulders that assessment of performance rests, and that it is for the leader to make himself or herself accountable for the training and development of members. He assumes therefore that a climate for personal growth is of importance. The gap in what he says is filled, according to what we have seen in Harrison's book, by the effective trainer. In other words, if the team leader, the manager, or the church minister is not also a trainer, someone needs to be available with answers to the question: Who helps the leader to identify and develop training and development needs? On the other hand, there is evidence to suggest that if the person regarded as the leader has training ability, or has training as a significant part of his or her remit, this in itself influences the climate of the church or other organisation. K.T.Elsdon's report, The Training of Trainers, includes the following warm affirmation of a leader who becomes a trainer:

"A principle or head of department turned trainer is being seen more as a colleague...no longer as an employer or boss. By putting himself on the line, sharing his own ignorances and failures, the trainer becomes...a better professional superior."<sup>20</sup>

Perhaps if the words "minister", "pastor", "priest" replaced the job titles used in the above quotation, a similar perception might be developed in the life of a

local church. Certainly the report to which we are referring has reasons to think that in other respects, what is understood or experienced in the training field (it has application in the first instance to the educational world) can transfer readily to other professions including that of the clergy.

This is not without its problems. On one hand, there are factors in favour of the pastor sharing with others not only the expertise and knowledge acquired through study and experience of life, factors not at all unlike those put forward in Elsdon's quotation. But as Henri Nouwen has often said,<sup>21</sup> by being open about his own "ignorances and failures", the minister moves out in one direction for which there needs to be a healthy counterpart. In the other direction lies the value of "distance". Of course there is a positive quality in the minister becoming a person regarded more as a colleague than as a superior kind of person. There is a risk that when the pastor or minister is seen, in terms comparable to those in the above quotation, "no longer as" the priest or pastor, some loss of identity may occur.

We are seeking to address the subject of climate here, and a part of the climate for training is a commitment to growth. This as we have already shown is also a part of the meaning of *agape*. Commitment to growth has to be a part of the environment the organisation or the church creates. This thesis has the inevitable consequence that churches and ministers will need to wonder to what extent they are committed to growth, which looks to the future, what people and the church may become, rather to the present, what people are and how the church can be maintained. The church in any part of the world is bound to be affected by the

context in which it is situated, which is one of the reasons for our advocacy of at least a grasp of the world of training. The world in which the church is placed, in the United Kingdom, may not be as favourable to personal growth as one might like to think. A report published at the end of the 1980s compared training in this country with that in the United States.<sup>22</sup> Among its findings was that training oriented towards the growth of men and women as persons was in general looked upon as an indulgence, rather than as a matter of any importance. In fact it was assessed as ranking only above remedial training in overall comparisons.

What we have to conclude, then, is that if the attitude in other spheres of life in the United Kingdom is less than positive with regard to the development of people through training, that may affect the perceptions to be found within the church also. Therefore it is conceivable that some resistance to the very idea of training in the church may be less theological or ecclesiological than might be overtly expressed. It will be more influenced by not always perceptible values and dispositions within a society as a whole.

#### GROWTH: INDIVIDUAL AND ECCLESIAL

John Hull causes us to wonder if the creation of a climate favourable to growth through training may not have deeper issues than we have already addressed. He has a concern for the educational end of our spectrum. Nevertheless, he raises a serious matter.

If the central idea in education, that of learning, and the central idea in religion, divinity, cannot be related then the task of creating an environment in which learning will become an accepted part of Christian spirituality would be almost impossible.<sup>23</sup>

We see that the outcome Hull hopes for is that of a particular sort of climate, in which learning is welcome as an integral aspect of Christian life. However trivial it may appear in some eyes, a somewhat similar thought in relation to training may be given voice. That is, a climate that favours implementing the universal priesthood through training, and so a climate that favours the growth of persons, cannot be created if it is not possible even to consider putting together the core idea in both the ecclesiastical and the training worlds. Training can be made the task of the local congregation.

So what can we take into account if there is a commitment to making the local church a growth-encouraging environment? Answers that have been advocated may be applicable both at the individual and at the community level.

#### Ecclesial Growth

First of all, let us address the community issue. In what way is it important to focus on what might be called ecclesial growth? (By ecclesial growth we mean that form of development and change that affects a community of Christian people at a local level.)

If there is trend towards removing some of the securities from the ministerial office, a trend which may be harnessed in a constructive way, then a new kind of security may be assured for people who have prepared themselves for the ministry. We have already noted that the future for an equipping ministry may be assured. Such an approach, we have realised, appears on the surface to involve a certain amount of risk-taking. Nevertheless, in Practical Theology there appears to be

a diminishing concentration on the formation of individuals for a more or less hedged-about role in the church.<sup>24</sup> Instead, fresh attention is being given to the whole body of Christian people who worship together. It is not now regarded as possible to train people for the ministry and ignore the ways in which such men and women can in turn train others for the task of the people of God.<sup>25</sup>

The point just made belongs with another topic. If people are increasingly inclined to look at how the Christian community as a whole is developed, the leadership of that body can no longer be possessive about functions and roles. If the leadership of the church is pastoral in its orientation, it will be in a context where every member including the leader experiences pastoral care. Thus the business of shepherding the flock is of concern not only to the few, but to all. Duncan Forrester in fact says that this

...is a function of the whole church rather than of a few.<sup>26</sup>

The seminal work of Seward Hiltner was already in support of this point of view thirty years before, when he wrote:

...we must speak not only to the question of the ordained minister as shepherd but also to that of the **universal pastorhood of believers** when some of those unordained Christian shepherds have skills and knowledge to which the ordained do not profess.<sup>27</sup>

Hiltner's method for describing the task of pastoral theology is to shift towards a set of perspectives: organising, communicating and shepherding.<sup>28</sup> Here it is the third of these that is being considered. It is not

simply a matter of how a well trained clergy-person operates, but how the church itself functions.

The idea that the care of people within the fellowship of the church is a corporate responsibility, and not exclusively the official duty of an office-bearer appears to be gaining increasing recognition. The question we now ask is: what makes growth within this body an attractive proposition? It is doubtful that we can assume people always do want to grow as persons, in terms of knowledge, skills, attitudes or spirituality. The institutional church runs the risk of losing sight of this objective if it only counts the worth of attendance at the formal functions, such as the worship services, where the dispensation of means of grace may occur. The church that functions on the basis of the mystical communion model has the philosophy that looks at first sight as though it is congenial to a commitment to aspects of growth; it may remain an untested assumption whether or not it has the requisite aptitude for bringing this about. To say that a church is committed to allowing people to have responsibility for their own growth may run into the sands of *laissez-faire*.

In the sacramental model, the church apparently is disposed to the growth of the body as such. It is in pursuit of ever more suitable forms with which to express its insights and beliefs. The fourth model, the herald church, because it is so narrowly focussed on the task of proclamation, and because, as Kung has illustrated for us, it is theoretically not concerned so much with outcome as with heralding, may inherently be inimical to the development of people, though not of the organisation. This is so unless the training can be shown to have a clear bearing on the desired outcome -

though this in a more general way would be true in any organisational form.

In the last of these models, the servant church might hesitate to place a value on the growth of the church not only numerically, but in other senses too, unless this is understood to be development of the knowledge, skills and insight that are required by the agenda the world sets.

The question still remains: how is growth able to become an appealing pursuit? The answer again enables us to turn to both secular and theological disciplines. The training world, the field of psychology, and the theological disciplines all have distinctive voices. It is not inconceivable that these may be harmonised.

#### Personal Growth

From what we have already seen, the direction in pastoral theology seems to be towards the contribution of all in the church to the care of all. That in itself is attractive. Here the aim is to go beyond that. Taking a psychological view-point, James Fowler makes the following two very significant remarks:

...we invest loyalty in and seek to align ourselves with powers that promise to sustain our lives and undergird "more being".

Our commitments and trusts shape our identity.<sup>29</sup>

There is a great deal of weight in these two observations of human nature. First of all, Fowler is saying that not only survival but actual development and growth is made possible or at least more likely to the extent that the factors that affect us offer us the prospect that we will be enhanced by what we are being



called to be and do. People are fundamentally affected by a threat of non-being. To think that through some part of the church's behaviour one will be put into the direction of more-being rather than non-being makes growth attractive. Then Fowler is reminding us that who we are as persons takes shape from the fact and the degree of our commitments. It is interesting to notice in this connection the terms used in Mark 12. When a lawyer asked Jesus a test question, the answer given, welding into one the two Old Testament commandments, was:

Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. (And) love your neighbour as yourself.<sup>30</sup>

It is the task of another thesis to develop this set of terms into a theoretical framework for personal development and growth. Here it is enough to draw attention to two matters. The first is that the term used for "heart", *kardia*, if it can be distinguished from the third, *dianoia* (mind), appears to describe the ego or the human self with particular reference to the commitments a person makes.<sup>31</sup>

From Fowler's comments, then, growth, and by extension therefore training, becomes desirable when the recipient can be reasonably sure that this will add to what confirms his or her being, and when commitment is secured, that in itself crystallises or enhances identity.

Placed beside that is the statement that follows, from the business community, written by Peter Drucker, to whom we have already had occasion to refer.

What do we know about developing people? Quite a bit. We certainly know what not to do...First, one doesn't try to build on people's weaknesses.<sup>32</sup>

Apart from the evident conflict between Drucker, who claims that much is known about growth, and Maslow, who thought the reverse was the case, we can observe that according to one leader in the field of management, personal development can be positively regarded if the people who benefit from it are enabled to focus on the areas in which they have competence. This brings us back, in a way, to the point made earlier, when we considered in a very brief section what Kung called the charismatic structures of the church, and suggested that when spiritual gifts are a part of the discussion, they may be related to the question of trainability.

It is necessary to remind ourselves that Drucker was dealing with development, which is a more life-long matter than training, as he himself says.<sup>33</sup> However, it is doubtful if the same broad principle does not apply to the shorter term topic of training, simply because, although training may be within more limited temporal horizons, it has to be regarded as a contribution to overall growth. This can be explained by extending a little further the discussion initiated above on the basis of Mark 12:30-31. If identity is strongly influenced by commitment (heart), it is surely also moulded to a great extent by the acquisition, use and addition of skills. A person who is now more able to accomplish tasks of a specific kind than was the case ten years previously may well be considered to be growing. Thus it can be argued that our identity is a function of our commitments but also of our aptitudes. If we are to love the Lord with all our heart, we are also called upon to devote all our strengths. It

follows very simply then that for a minister, priest or pastor to commit him or herself to the development of other people's skills is to contribute to their growth as people.

To what has been said already here, we can add the opinion of John Hull, who states:

We go forward when the delights of going forward outweigh the attractions of safety.<sup>34</sup>

Maslow's hierarchy of needs, which has been mentioned before, was a strategy with which to say that people tend not to reach a more mature level of psychological maturity until they can be reasonably sure that the one they have achieved is sufficiently secure. An individual is only likely to leave the stage of physical for psychological development when there is a reasonable guarantee that food will be regularly provided and shelter can be predicted with a fair measure of confidence. Hull is saying something similar. He is in truth going a little further too. He is making a more positive statement, where Maslow's well-known view tended to convey a more anxiety-ridden image of the human being. Also, Hull was addressing a question that concerns the Christian church in a particular way. Christian adults are attracted to develop when they anticipate that there will be more of value to them ahead than in their present. The land flowing with milk and honey was of more appeal to the Israelites when staying where they were was not satisfactory and when returning to Egypt was out of the question.

What has been said above about the attractiveness of growth, which has implications for training, centres in the first instance on persons rather than

organisations. The priesthood of all believers, however, is an incomprehensible idea if it does not take into account the needs of the individual, even though in some ecclesiologies the concept is a more corporate one - the priesthood of the whole believing community - than in others. Still, we do need to take into account the culture of the local church as an organisation if we are to make a reasonable working hypothesis.

#### CLIMATE OF MUTUALITY

A number of questions arise from what we have been saying. One is to wonder to what extent in the local church there is a real ability to articulate the purpose of the church. Dulles's five models have provided a useful framework for us, and we have paid special attention to the purpose of each form. We have also sought to clarify what it is in the thinking of Hans Kung and Richard Niebuhr. It is a matter of some interest to think that local churches might be examined to discover how well the purpose of the church is grasped or conceived, and how diverse views of the purpose of the church may emerge within a single congregation. Can it be assumed that within, say, the Scottish Baptist tradition, all the member churches share a common view not of the doctrine of the church but of its purpose, in the defined sense in which we are using the term? Additionally, can we safely suppose that in any one Baptist church, all the members have the same perception? These are almost rhetorical questions, but there may be some way to test the matter.

Here, however, there is another matter to raise. It seems that we need to address the culture of the local church. Making use of the profiles that Harrison

deploys, we tried to explore various ecclesiologies as organisations. Training may take place on a wide, perhaps denominational scale, as is being developed within the Baptist Union of Scotland through its ScotBuild programme. The normal consequence there is that training officers are appointed who operate, in their relation to the local congregation, in a specialist mode. They bring an expertise in training into the churches. What we are interested in throughout this study is more especially the function of the trainer as a participant in the life of the church. For example, is it conceivable that the minister may be the local church trainer? So not only is it of interest to know how well or otherwise people are conscious of the church's purpose, but how conversant they are with its culture, the various elements that make up its "personality". The person who has a trainer role in the church may need to have some fairly accurate view of the church as based on power, role, task, or person: whether in the extrovert, charismatic sense, or in the dependent, needy sense.

In views we have already identified, we have found that such an understanding may be arrived at. We referred, for example, to Professor Forrester's belief that the training of people for the ministry must in the contemporary world be conducted in a setting that recognises the

"...priestly formation of the whole laos, the equipping of all the saints for the work of ministry".<sup>35</sup>

Clearly within this point of view there is a "task" orientation that suggests to the trainer a matrix structure. It is what the saints will be doing, which is generically termed "the work of ministry", that is

at issue. Therefore if the people as a whole are to be engaged in a task, it is the responsibility of some to equip and prepare them for it. That responsibility cannot, it must be assumed, be fulfilled exclusively through the traditional functions of the minister that can more readily be outlined in an institutional church. In fact we are confirmed in this understanding when we also note that Duncan Forrester elsewhere describes the "mutuality" of pastoral care that needs to prevail in the church.<sup>36</sup> This again may have overtones of a structure that allows for a degree of equality, in addition to its tendency to raise the matter of value or culture. In other words, a congregation that seeks to express this mutuality of care does so because it has a belief in the value of each person's contribution to that end. This attention to the task, rather than to the orders in the church, is accentuated by the comment by Hiltner that was given earlier. The practice of "the universal pastorhood of all believers" was premised on the reality that has to be accepted that however well an ordained person may have been prepared, in the congregation there may often be others who are competent to provide theologically mature and personally sensitive pastoral care. Only conflict, presumably, will result when these gifts are set aside. Recognition and affirmation of these abilities, and where appropriate, the further training in the use of these strengths, would not only be diplomatically sound, but would lead towards a shift in organisational profile.

A culture of mutuality: what is it to the trainer's eye? Is it straightforwardly a task-matrix profile that presents itself? Or is it, as seems most likely, a mixture of profiles? Certainly we have argued already



that the task orientation appears to attract our attention. Perhaps it is a blend with a person-centred culture, for the reason we have just been putting forward: that in denying abilities their application, the people who have these are also being rejected. It is hard to imagine that a person's abilities can be neglected without overlooking the person as such. In adopting the gifts and ensuring their use, the church is not only emphasising a task, in the case we have looked at a pastoring task. It is also at pains to show its sense of the worth of people. And training can be an implement to give support to that particular culture.

This can be supported by evidence. Before we cite that, a few important matters need to be underlined here.

As we consider how the priesthood of all believers can be put into practice, we recall that for Hans Kung, it was a case of reallocating the functions of the priest. It might be more accurate to say that it was a question almost of rights. In The Church, Kung appeared to place the weight on the right of each Christian to engage in a number activities which he specifies. Thus all believers have the right to access to God through prayer; they all have the right to administer sacraments, although he does indeed seek to qualify this in a pragmatic way. Is the question of rights the most appropriate one? If we take up the challenge of addressing the "pastorhood of all believers", we will be approaching our topic from one perspective among a few that may be possible: organizing in the church, and communicating.<sup>37</sup> Our subject then is, in Hiltner's terms, the shepherding perspective. To some extent, what we have to say here may apply equally when looking



at the church from the other angles: organising and communicating.

If then we underline not the rights but the attitudes of the universal priesthood, we have to ask what the climate of mutuality might mean. How could it be demonstrated? Two options at least suggest themselves. In one, the hierarchical structures inevitably develop. The congregation receives the benefits of the pastor. When the problem of pastoring the pastor arises, fresh appointments are made to supply a *pastor pastorum*. If then it is asked: now who pastors the superintendents, (the term as it is used in Baptist churches in the United Kingdom,) it is then felt to be necessary to have a further level in the structures. A ladder of pastoral care is allowed to evolve. Mutuality is not easy to achieve in this context. There may be a solution here, as we shall see. The other possibility is the develop a philosophy in which the carers are also the cared for within the local church. The sheep being equipped to be also shepherds in their own right, so that at one time the minister gives the service of pastoral care, and at another time, without diminishing his or her function in any way, the minister receives this support.

It seems less than likely that such a situation could arise in a church where the emphasis is wholly on education rather than training. We have already accepted that there is a necessary overlap between development, education and training, and the three are not always easy to distinguish. Evidence suggests that an educational model may not help a church to make progress in the area we are looking at. Dr. John Adair looked at the Church of England in the earlier part of the century. He considered the lack of success in one

training programme, known as the Church Tutorial Classes Association. A number of explanations could be offered for its decline. One in particular was that it was modelled on the extra-mural classes of universities.<sup>38</sup>

It may be for this reason that the Baptist Union of Scotland made changes to its Christian Training Programme, which was to a certain extent comparable in a simple way to the Open University learning approach. Now called "Christian Worker's Certificate", it follows a more structured timetable than its predecessor. This is because it was found that an undue liberty to work at the student's own pace contributed to demotivation. It aims to have enrolled people meet as a group on two key days per year in order to overcome some of the isolation experienced in distance-learning projects. The learning seeks to incorporate the knowledge and skills elements of training, but has not addressed the matter of attitudinal development. It is possible that as this programme develops, the criticism that it remains too much identified with the educational end of the spectrum may prove to be justified. It is not insignificant that of some 16 000 members of Baptist churches in Scotland, the numbers actively seeking to enhance their learning through this programme and its predecessor is very small indeed.<sup>39</sup>

Although support for the importance of a grasp of how adults learn must be maintained, it is important to distinguish this from support for an undue emphasis on adult education in the narrower sense. Evidence for the approach we are considering comes from the world of education itself. Elsdon's report produced in 1984 provides some useful and suggestive material for us. The report was concerned with the process of training

the trainers of teachers, with the interest focussed especially, but not only, on adult education. The Training of Trainers is a report on a research project, which found that

...the patterns and methodology of trainers' courses and the skills of their staff transfer freely to the needs of other fields of endeavour that require training and development.<sup>40</sup>

Among the "other fields" that of clergy training is specifically identified.<sup>41</sup> So the report encourages us to believe that there are aspects of the training discipline that are capable of being brought into the service of the church's task. When the idea of the minister as trainer is mentioned in conversation, a defensive reaction is frequently noticeable. This is of course only anecdotal evidence; but if we assume that such a disposition may be the case, one reason for it may be that, as we have described above, there is a fear of loss of role. Elsdon's findings suggest that on the contrary, there are aspects of this function that seem to give added strength to a role. In a later part we will be making further use of the evidence in this report in relation to the subject of modelling. However, here we can note that feedback used in the book supports very positively the adoption of a trainer role by people in positions of seniority. The following is one example:

"A principal or head of department turned trainer is being seen more as a colleague...no longer as an employer or boss. By putting himself on the line, sharing his own ignorances and failures, the trainer becomes...a better professional superior."<sup>42</sup>

This observation made by one of the respondents whom Elsdon cites leads to the conclusion that a climate of

mutuality is not in conflict with a respect for distinct functions.

The view is supported by a representative of the commercial and industrial sphere of training, who says that it is not necessary in all circumstances to have the specialist trainer as part of the organisation, but it is imperative to have managers who are able to train.<sup>43</sup> That is, in the terms we have been using, the specialist trainer is less crucial than the direct. Once again, the view was not so much a theoretical opinion but the discovery by a committee engaged in a survey of training trainers. As a result we can accept that an atmosphere in which minister and congregation offer one another pastoral care is both possible and desirable. One reason that suggests itself is again to be found in Elsdon's report. We have already frequently used the key words, knowledge, skills and attitudes, as three essential ingredients in training. In some of the models of the church that we have explored, we have come to the conclusion that the emphasis might need to be more on the attitudes than the other two. This is not by any means a matter of being resigned to a less than ideal circumstance. The church as mystical communion, because of its intangibility, may be one such type. Elsdon agrees that training communicates attitudes as well as knowledge and skills. They are in fact considered to be at the heart of training.<sup>44</sup>

#### ORGANISATION PROFILES

It has been taken as read, so far, that the four main ways of delineating organisations, (power-web; role-pyramid; task-matrix; person-galaxy) are standard, and the impression may be that these are the only profiles. The device of harnessing the culture and the structure

of any body is useful for our objective. However, it is questionable whether only these four exist, (the fourth has been sub-divided into the charismatic person-galaxy and the needy person-galaxy types). It is the theme of mutuality that led us to seek evidence in support of a church that manifests the "pastorhood of all believers". In this quest, we have found that in some training research, an atmosphere of colleague-ship has not put into doubt the distinctive roles that are in place in a structure. We have found that there are elements to be traced in the organisational life of businesses and other enterprises that suggest the case for a profile that is inherently favourable to training, and that is orientated to self-multiplication, and thus more concerned with the repetition of an organisational pattern rather than its continuous growth.

In the next chapter, an additional organisation profile will be proposed, to take into account what has been said so far. It will draw from the commercial world, and will seek to allow for multipliability in way that is in keeping with New Testament thought. Following the structure of previous parts of this study, the purpose of the church and the place of the people in such a church will be discussed, and then the idea of the minister as trainer will be mentioned.

Here the following subjects have drawn our attention:

:a threat some may perceive when training is adopted as a function in the church, especially by the minister

:the contribution training may make in the church

:the climate of growth and the complexity that affects it

:aspects of personal and ecclesial growth

:and made extensive comments about further aspects of organisational culture - the culture of "mutuality".

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## 10.A FRANCHISING CHURCH

In this chapter we make use of a number of concepts that have arisen in the previous chapters, and try to weave them together to form what amounts to the critical part of this dissertation. The following are the main areas of discussion that will arise:

:a new view of organisations with a stress on multipliability rather than addition

:a new profile of organisations designated a tradition and relay type

:the comparative consistency this has with the New Testament

:the idea of the business format franchise as a pattern for a tradition-relay church

:this is both multipliable and necessarily orientated to training

:we will address two potential hazards

:importantly, a statement is introduced as to the purpose of the church in this type

:the outcome of this statement is to empower the local congregation

:the place of the people is again assessed as a way of exploring the priesthood of believers

:the function of the minister as trainer/model is described

:the form of "power" in the franchise church will be indicated

#### ORGANISATION PROFILES

It has been taken as read, so far, that the four main ways of delineating organisations, (power-web; role-pyramid; task-matrix; person-galaxy) are standard, and the impression may be that these are the only profiles. The device of describing the culture and the structure of any body is useful for our objective. It is by no means the only way to present the diversity of organisations. However, it is questionable whether only these four exist, (the fourth has been sub-divided into the charismatic person-galaxy and the needy person-galaxy types).

It is the theme of mutuality that led us to seek evidence in support of a church that manifests the "pastorhood of all believers". In this quest, we have found that in some training research, an atmosphere of colleague-ship has not put into doubt the distinctive roles that are found in a structure. We have found that there are elements to be traced in the organisational life of businesses and other enterprises that suggest the case for a profile that is inherently favourable to training, and that is orientated to self-multiplication, and thus more concerned with the repetition of an organisational pattern rather than its continuous growth. In other words, we can easily imagine an organisation with a power-web profile simply enlarging itself. Likewise a body with a role-pyramid outline may merely add to its own size. The same may be possible with a task orientation and matrix structure, though the prospect is a little less realistic. Perhaps also a group that is person centered may be committed

to the growth of the group itself. It is more likely for this to happen in some kinds of organisation than for others.

#### MULTIPLICATION RATHER THAN ADDITION

Is it conceivable that an organisation may be developed on the foundation, not of basic growth, but of self-multiplication? What needs to be the set of values that will produce a distinctive culture, and what has to be the structural style that will enable it to achieve its purpose?

#### TRADITION AND RELAY

Before making further reference to the report The Training of Trainers, it is necessary for us to propose an additional organisational profile. If there is a missing kind, it is noticeable when we try to see how the value of a tradition can be contextualised in a multiplying, rather than an adding, approach. Without going into any great detail, we can readily find that *paradosis*<sup>1</sup> was a very important feature in the New Testament. J.I.H.McDonald discusses the terms *propheteia*, *paraclesis*, *paraenesis*, *catachesis*, and *paradosis* (tradition) as used in the New Testament. He finds that tradition is an important dynamic part of early church development. Jesus taught his disciples in such a way that they not only absorbed his thoughts and became able to repeat them. They were enabled to enter to some extent into the way in which he arrived at his perceptions. As a result, they were able in their turn not simply to reapply a set body of quotations - proof texts - to varied situations, but to "...develop the faculty of discernment."<sup>2</sup> He further states that the exhortatory teaching of Jesus, addressing the practical

problems of everyday life, (*paraenesis*) tended to undergo a process of becoming tradition (*paradosis*) "...in the hands of the disciples engaged in their mission."<sup>3</sup> Because the use of tradition was associated with mission and purpose, not preservation and protection, that which formed the content of the *paradosis* was able to undergo reinterpretation.

Christian *paradosis* is shaped on the anvil of didactic necessity.<sup>4</sup>

Tradition in the sense of teaching to be handed on from one set of people to another is a major feature of Pauline thought. Seeking to redress errors in the behaviour of the church at Corinth,<sup>5</sup> he points to what he has received and handed on to them. It is assumed that they are fully aware of the role they have to play in maintaining and in transmitting the same body of teaching. This feature of Paul's approach goes hand in hand with the theme which we have already sought to encapsulate with the word *typos*.

Similarly when he addresses their concern about the doctrine of the resurrection, Paul opens his remarks with the formula: "I received...I passed on..."<sup>6</sup>

The image of Timothy conveyed by the Pastorals is of someone to whom the tradition has been given. As a relatively young person, he requires certain qualities that will enable him to maintain and to transmit the same set of teachings. The use of the phrase "a trustworthy saying"<sup>7</sup> seems to have a similar force to the formula used in Corinthians. The effect is to remind the reader powerfully of the obligation to keep to the distinctive beliefs and teachings derived from the life, death and resurrection of Jesus Christ. There is a tradition; and it is to be handed on.

Additionally, what is important for us about the Pastorals is that the author not only promotes the "tradition" - what is to be believed, preserved and passed on to others. He also encourages the development of specific organisational features.<sup>8</sup> The second Pastoral letter concentrates more on the process of handing on.

In this set of letters, the pattern of church organisation is important. What is equally important is the value of modelling and training. The recipient in 2 Timothy is called upon to recruit and train people to learn and to transmit the tradition,<sup>9</sup> but the vision that emerges is of a church pattern in which not only the leaders, but others also are engaged in modelling behaviour. The example of Paul is held up before Timothy at a number of points.<sup>10</sup> To become an example to others in his turn is to be Timothy's strategy in face of the possibility that some might despise his youth.<sup>11</sup> But what is more, the objective in giving teaching to the older women in the church in Crete was that this would equip them to be trainers of other, younger women in the church.<sup>12</sup>

It is not enough, with Calvin, to say that this was a strategy designed to maintain respectable behaviour.<sup>13</sup> The stress on being models for others has implications for the success of the transmission of the Christian message. Inadequate training and poor modelling will harm the passing on of the faith. Hence we do not support the commentators who think that, at 2 Tim.2:2, the writer was concerned with the authorisation of the "reliable men" if this is to be taken in an institutional sense.<sup>14</sup> Nor is it likely that the idea

of a succession of office was being considered. As Hanson says,

We certainly have here a doctrine of succession, but it is succession in teaching rather than succession in authorised office.<sup>15</sup>

In the first of the letters to the Thessalonians, there is another important strand to be recorded here. It is that the transmission of the Christian faith, and the modelling of suitable behaviour by individuals, particularly by leaders, were not the only issues that arose which relate to our present study. At least one passage can be cited to suggest that organisations can also be models. 1 Thessalonians is a letter that portrays a church whose experience and behaviour provided a way of expressing the Christian faith to be repeated by others. That they had suffered for their Christian commitment was proof that they were part of the tradition dating back to the origins of the church.<sup>16</sup> Furthermore, they not only modelled themselves on those who had brought the message to them; in their turn their behaviour as a community of Christians had become a standard for others to emulate.<sup>17</sup> We shall notice that, in the commercial world, there are organisational patterns that are intended to be copied.

It is not our purpose here to extend this particular part of the discussion. It is merely illustrative of a set of themes that probably can be widely traced in the New Testament. It is, obviously, an elaboration of the *typos* theme mentioned elsewhere.

We have, then, the possibility in the New Testament of a church whose organisational profile includes the value of its tradition, that is, the body of teaching

and belief received and even the essential outline or form in which it has been received,<sup>18</sup> and the culture of repetition: the church that is based on the importance of what it has to pass on, and organised in a way that is intended to be repeatable. Curiously, one of the earliest (Thessalonians) and one of the latest (The Pastorals) sets of New Testament material hint at these characteristics. The combination of *typos*, *paradosis* and mission seems to lend itself to a fresh way of thinking about the pattern of church organisation and life.

### FRANCHISE

In the present context, we then find that the four basic profiles used so far are not adequate to provide a parallel. We recall too that having recourse to secular language and thought-forms is consistent with the practice of New Testament writers. Now we suggest that from the commercial world, the kind of organisation that provides the most suitable model is that of the business format franchise. This approach to business promotes a kind of organisation that is almost essentially committed to training. At its simplest, someone has a way of making a product or offering a service. The method is proved to have a measure of success. Rather than create a larger and still larger organisation in the style of one of the four profiles we have already seen, the aim is to multiply the number of outlets that use the same methods or resources. Thus the one who initiates the venture offers the blueprint and the training required; the person or group undertaking to create a new outlet is committed to reproduce the product and the method of presenting it. There is a degree of dependence between the parent body and the new outlet, but there is also a measure of



autonomy. The "franchisee" is at liberty to dispose of the outlet. It is not the property, so to speak, of the parent body.<sup>19</sup>

Contrary to popular imagination, the business format franchise is not to be found only in the fast-food industry. In 1987, if the number of outlets is used as the measure, a network for parcel delivery, a supplier of tools to garages, and a printing service ranked highest.<sup>20</sup> It is particularly interesting to note the growth in numbers of outlets, and to contrast this with methods that churches have employed to rationalise their operations by combining "outlets", i.e., local congregations, to form a smaller number of larger units.

There are several points to be made in favour of seeking to develop a church pattern that draws from the business format franchise concept. The first is that it appears, theoretically, to offer a way of promoting a missionary approach to the church. By this we do not mean to follow the definition of a missionary church proposed by Mady Thung.<sup>21</sup> Her suggestion is that there should be a turning of the church towards the world.

This appears to lead towards a church of the servant model, in which Biblical and ethical reflection are coupled with a project approach to social action. This is a serious attempt to imagine a new structure for the church that takes into account the various levels of need: to gain more knowledge about the teaching of the Bible, taking us to the origins of the church; to obtain skills in moral judgement on the diversity of issues that face Christians today; and to allow the Biblical and ethical learning to be focussed in specific, selected actions aimed at contributing to a

better society. Thung could be charged - if this is the right term - with avoiding the goal of church growth. We saw that the servant model of the church chooses not to regard the expansion of the church as desirable.

The church as we envisage it is, on the contrary, concerned with the growth of the church as an instrument for the service of mankind, but deriving its agenda from the Bible rather than from the world. It is instructive at this point to recall words of C.S.Lewis:

If you read history you will find that the Christians who did most for the present world were just those who thought most of the next...It is since Christians have largely ceased to think of the other world that they have become so ineffective in this.<sup>22</sup>

An example of what is meant, taken from the New Testament, is the story of the healing of the lame man.<sup>23</sup> The man brought to Jesus by his companions had a need that the rest of the people could easily identify. Their evident hope was that a healing miracle would occur that would enable the man to walk again. Yet the priority in the mind of Jesus was to pronounce forgiveness for the man's sins - to the consternation of the onlooking religious teachers. The passage is obviously intended to highlight the difference between the agenda of Jesus - and by extension, of those he was training - and that of other people.

A way to expand the church, and so through training to increase the work and witness of Christian people, is to find ways to add to the number of "outlets" - local groups of Christian people worshipping together. Therefore multipliability is important.

Secondly, the training function needs to be a vital part of this local community. We have already noted

that a weakness in some efforts to respond to training needs has been that they have tended to remove the people from their own environment, rather than equip them within it. The franchise approach to business is, virtually by definition, one that keeps training both high in the list of priorities and local. It is therefore in this respect more like a coaching form of training than either direct or specialist. The profile of organisation that is being suggested here - we may call it a tradition culture with a relay structure - also recognises that at some levels, a degree of autonomy allows the participants the room to reach goals consistent with the more fundamental purpose of the church.

A tradition-relay pattern of church life stimulates the multiplication of churches also because here it is not only individual people, but the group or organisation as a whole that becomes a model, in the style of the Thessalonian church. That is, the priesthood of all believers is the responsibility of the church as a whole, and not only of some individuals with special positions or responsibilities in it.

#### THE MODEL AS CLONE MAKER

It is expected that among the responses to the proposal for training, with special emphasis on modelling, will be the fear that the outcome will be a multiplicity of identical units. Either individual persons or groups, churches, will be pressured into conformity so that their uniqueness is clouded. This is a very understandable concern. In the business format franchise, there is a case in favour of a superficial uniformity. This is that the client can be reasonably

certain that the same standard or service or the same quality of product will be found at any of the outlets.

In the more hierarchically organised churches, the risk of uniformity is apparent. Because the pyramid structure of a role centred organisation appeals to people not least on the grounds that it offers a sense of security and continuity, there too the qualities that distinguish are less valued than those that identify. The question however must be: if the priesthood of all believers can be achieved to any extent through modelling and training, will this result in clones?

The findings of Elsdon's report suggest that at this point it is not the concept itself that is the problem, but the quality of the modelling. In summarising responses of course participants, the following intriguing remark is made:

One director brings out the principles behind the staff roles and their impact: 'First of all he's an exemplar, for better or worse, and that's got to be the prime factor in selection. Bad exemplars produce conformity, good ones variety.'<sup>24</sup>

The report stresses that trainers - in the context of the Elsdon report these are the trainers of teacher trainers - have credibility if they are able themselves to put into practice the principles they are seeking to advocate.<sup>25</sup> The scope of factors in training summed up under the three headings of knowledge, skills and attitudes has to be within the competence of the trainer. This perhaps is what makes the trainer a model. And it is this - the modelling element - that is seemingly downgraded at all levels including the most popular, for example in a saying such as "Don't do what

I do; do what I say." The Department of Education and Science funded a study which

...provided the most massive evidence to date in any sector of education and training for the nature and effects of the modelling process and therefore the personal example shown by trainers' methods and attitudes.<sup>26</sup>

This leads us towards the conclusion that good training (that includes good modelling) will produce change and considered imitation, but not unthinking reduplication. Again we stress that here we refer not only to the individual, but to the community too. As against representatives of the church in the servant model, Donald McGavran urged that

...if men are to understand the place of the Church in the real world confronting them, they must see that before the great ethical goals can be achieved, first there must be many churches.<sup>27</sup>

It is possible that Mady Thung's proposed church structure would, if implemented, soon stifle itself because she does not consider it possible for the objectives to be achieved by the local church alone. The system does not only value, but depends on, the involvement of a larger organisation to provide some of the resources. McGavran was convinced that there needed to be a multiplication of churches. This was a case put forward by one who was well aware of the need for diversity given the different cultures into which churches would be planted. It is an approach that is to some extent in conflict with the understanding of the servant church as Dulles defined it.

#### A WEAKNESS

As we consider the idea of a church operating with a set of principles similar to those of the business format franchise, not only are we concerned to limit the effects of "cloning", by ensuring good modelling. We want also to ensure that ways are found to reduce the effect of passing on errors or poor practice when they become endemic. To refer again to Elsdon's report from the world of teacher training, it was noticed that if a defect occurs at the first level, and trainers of teachers are presented with an instance of poor practice, it can be made a part of the system. It is a part of the "tradition" that becomes relayed from one generation of teacher trainers to another, partly because of the multiplication effect.<sup>28</sup>

#### PURPOSE IN THE TRADITION RELAY CHURCH

As we have drawn special attention to the purpose of the church in each of Dulles's models, it is obviously necessary for us now to ask what might be the point at which this present type stands or falls. What might be the *raison d'etre* of such a church?

The purpose of the church is to develop and multiply communities of Christian believers to serve the will of God on earth.

This statement can now be analysed in a number of ways. The first is to draw attention to the signs that suggest that it intersects with the other models to a greater or lesser degree. If the purpose is to develop communities, institutional elements will be required. Dulles, as we have already seen, distinguished, though not very emphatically, between an institutionalist attitude, and one that agreed on the need to have institutional elements. The use of the term

"communities", rather than "communions", conveys a sense of formal structure.

The tension between the first and second models is seen when our statement underlines the pursuit of the will of God, which is arguably not so readily measured as are other aspects. Nevertheless, the importance of seeking first God's kingdom<sup>29</sup> is acknowledged in this proposal, which is also such an important part of the prayer for the Colossian church.<sup>30</sup> Accepting that all members of the church are equally responsible for prayer and the devotional study of the Scriptures - a feature of the mystical communion model - is a starting point for achieving this end.

But then the church model we are envisaging can be said to come near to the sacramental model, in that it can be understood to be engaged in a search for better forms to express its commitment. This is why the idea of the model community is important. The point is not that a local Christian group would be in some sense superior to others; rather, as it discovers better ways of organising its life and witness in response to the grace of God, it acquires learning that is worth passing to others too. In this way the local church is viewed less as a unit dependent on some form of parent body. Instead it is potentially an equal partner with other Christian communities, sharing the benefits of its own growth with them. Any organisation that centralises administration and other resources then takes on far more the servant role that makes more of the church than of the administration of the institution. Such a view may hold attractions for members of Baptist churches, who hold strongly to the autonomy of the local congregation, while appreciating



the contribution that can be made by the Baptist Union of Scotland.

By seeking to serve the will of God on earth, the church in this view is also coming into contact to some extent with the fourth and fifth ecclesiologies. Just as the institutional and mystical communion types are synthesised in the sacramental pattern because they are not necessarily mutually exclusive, so the herald and servant models are capable of being brought into relationship with each other. By emphasising this last phrase we suggest that the church is serving the will of God both in proclamation and in acts of service that ameliorate the world. In keeping with Hans Kung's ecclesiology, the church is simultaneously sustaining its vital link with its origins and recognising its current forms by uniting preaching and serving.

Nevertheless, neither the preaching nor the serving are the essential purpose of the church. They are objectives or even instruments to fulfil it.

Having said that, this statement of the church's purpose, while giving to the local Christian community a measure of real autonomy in relation to a more central bureaucracy, recognises its dependence on the local environment, not for its agenda, but for other reasons. If the servant is, in the definition we have given, dependent rather than autonomous, it is because the currency of the locality must be used. The early church was not embarrassed to use secular terms, as we have stressed. It turned to its environment for language to express some of its most cherished insights. That form of dependency is lost when the church evolves a language the non-Christian world must

learn in order to hear the Christian message. That is not service.

In addition, taking one more strand from this view of servanthood, such a declaration of the church's purpose may provide insights into how the centrifugal energy of the church can be found and encouraged. The idea of service as being centrifugal rather than centripetal was put forward in an earlier chapter. But here it can be seen more clearly in a theory of the church. The greatest criticism that can be made about some of the other types of church is that a self-concerned church could emerge, caring perhaps too much to preserve its own life despite desiring to respond to the one who calls on his followers to lose their lives for his sake.<sup>31</sup>

It is unquestionably a controversial point to make, but it is nevertheless worth noting, that the preservation of buildings of historical and cultural importance can take up a proportion of resources of such a scale that the outsider may be forgiven for thinking that this activity is the church's purpose. This is just one example of the way in which a church can lose sight of its fundamental purpose in the striving to achieve limited objectives. Indeed, it is possible then for the objectives to become detached from the purpose.

Stanley Hauerwas and William Willimon were attempting to return to one of the neglected Biblical images of the church, that of the Christian colony, in which the values and attitudes are informed by what might be regarded as an alien source, rather than by current psychological thought-forms. The idea of a series of colonies conveys fairly accurately the concept of the tradition and relay organisation and the proposal of

the multiplying church we are considering. The authors indeed suggest that the alternatives available allow the local church to become a self-preserving and ego-enhancing organisation, and not a genuine community.<sup>32</sup>

In this proposal, then, the church almost necessarily has a teleological emphasis. It is a church that falls down on its ability to develop and to multiply Christian communities. Therefore it pursues more effective ways of increasing the number of outlets, rather than allowing itself to hold on to forms which, though not of the *esse* of the church, draw greatly on resources in the interests of conservation. At the same time, it does not hasten unduly to implement new forms unless these can be shown to model more accurately the church's purpose.

It can be shown further that with this statement, with its emphasis on development, the perception of love as commitment to growth is accommodated. In the more institutional forms, *agape* may remain a wistful ideal. In the church of the mystical communion it may scarcely rise above a climate of kindness and friendliness.<sup>33</sup> The place of preaching and of Christian education then can be found not so much at the primary level of purpose, but at the secondary one of instruments by which the establishment and multiplication of churches can be achieved. These also contribute to the development of people. Here there may be a way of interpreting Niebuhr's pastoral director, whose preaching and teaching roles are aimed at the growth of the members in the community. But people in this church will not be adequately developed until an equipping responsibility is also fulfilled.<sup>34</sup> Thus even the task of preaching has a teleological orientation. It is undertaken, in part, as an element of worship in the

community, but also as a contribution to enabling others to carry out the various priestly roles of a people who are, as a people, "a royal priesthood".<sup>35</sup>

The purpose of the church is to develop and multiply communities of Christian believers to serve the will of God on earth.

Let us explore this from other angles.

#### EMPOWERING THE LOCAL CHURCH

Love as commitment to growth, and equipping members as a definite responsibility within the church, contribute to the formation of communities in which members develop a sense of belonging, which is vital to psychological health.<sup>36</sup> Responsibility for the assessment of trainability is now laid at the door of the community as a whole. This puts into a slightly different sequence the stages often suggested for the testing of vocation, where in truth the main weight falls in the first instance on the shoulders of the individual and then of a specialist group. T.C.Oden simply reiterates the process that is undergone in many Christian denominations when he outlines first the self-awareness of the candidate and then the affirmation of a committee representing the church.<sup>37</sup> Certainly the local congregation will recognise the great value of the wider Christian community represented by such a committee or board. Such a group can be seen as instrumental in safeguarding the tradition which the church values and seeks to hand on. The weakness is that the intervening step of making the

local church more responsible is largely omitted. The contributions of people with expert power in the form of psychologists, educationists, and others are not to be rejected. However, in the present circumstance, it is arguable that the immediate Christian community is "deskilled", and loses its right and power to assess the qualities of a candidate considering the work of the ministry.

In the model we are exploring, the church itself, as a local community of Christian believers, recovers the knowledge and the skill to appreciate an individual's gifts and aptitudes, with a view to the work of the ministry or indeed to any part of the total activity of the fellowship. Trainability, in other words, is to some extent assessed before a person advances to interviews by denominational committees. This makes the congregation a more significant resource at this point than simply a supplier of character references. One reason is that the local church adopting this purpose is able, perhaps more than a denominational body, to evaluate its own member's potential to help to multiply churches of the kind to which he or she belongs. The larger unit has its place when we note that in order to avoid unthinking repetition, the person needs to be exposed to a diversity of Christian communities.

#### FROM SPECIALIST TO DIRECT TRAINING

Looking at this purpose statement from a slightly different angle, the picture emerges of a community of men and women which is initiated as a result of specialist training. People with a range of expertise as trainers help to equip others in the knowledge, skills and dispositions needed to set up a new outlet or congregation (the very term "outlet" is suggestive

of a centrifugal approach). Once the people within this new fellowship have acquired sufficient ability at all three levels of training, the emphasis moves towards that of direct training. This is because the new group is by definition committed to becoming able to develop, but also to multiply. Therefore training needs to become increasingly an acquired ability on the part of those who fulfil the different functions of the community. The specialists may in point of fact be comparable to the trainers of teacher trainers that were described in Elsdén's report.<sup>38</sup> And while these were perceived as people who were under obligation to be "good exemplars", it seemed to follow that the ones who were next in the sequence, the teacher trainers themselves, would in their turn too be effective models.

To some extent the vision that we are attempting to describe is comparable to that of the base communities in some of the developing world, and to the programme of Christian learning advocated by Theological Education by Extension. It is noteworthy that one of the textbooks of that particular movement is dedicated

To those national leaders whose vision and flexibility made it possible for Guatemala to become a laboratory for experiment.<sup>39</sup>

Although the T.E.E. programme might have appeared in theory to hold the same risks of cloning and dull repetitiveness that we mentioned above with reference to modelling, this dedication is almost a symbolic statement to affirm the scope for change and evolution. It should also be said that the very fact that the learning is conducted "at a distance", keeping the

students within their own communities, deflects the pressure to reproduce uniformity.

Wolterstorff, as we already know, believed that it is one of the four essential responsibilities of the church to be "an exemplary community."<sup>40</sup> He consequently supported the view that Christian education should be firmly rooted in the community of believers. The structure within which he saw this might be described as institutional. It was the province of people who were in allocated roles. What is more, a programme of education that is by and for the community<sup>41</sup> might lose sight of the important other element, namely, the world within which the Christian community is being educated and trained. The question really is, must the church provide at formal and informal levels a Christian education that is by and for itself? Can it be carried out for its own sake, or can it be implemented as part of its orientation to growth by multiplication?

#### THE PLACE OF THE PEOPLE

The purpose of the church seen as incorporating the multiplication of believing communities supports, as far as can be seen so far, the climate of mutuality discussed above. At the same time it avoids a climate of communal self-interest. In other words, this pattern may increase the prospect of Christian people being priests on one another's behalf. In this sense, the priesthood of all believers has an individual quality. This purpose of the church seems also to permit the universal priesthood to have a communal sense, in which the believing group interacts with God and the world in witness, service and prayer.



It appears from this study that the very phrase "priesthood of all believers" is the subject of a great deal of ambiguity. To the institutional church, it may be regarded as the interpretation of each person's role. That is, as each member participates in the structured life and worship of the church, that activity has a priestly quality. Not all these activities have necessarily the same value. In a church that adopts the mystical communion form, the universal priesthood is a corporate idea, for it is the communion of people that is involved in being drawn to fellowship with God. The church in a sacramental mode synthesises the first and second, and so the priesthood of believers may seek to find meaning in elements of both an institutional and a mystical source. We noted that Kung, for the herald church, failed to some extent to do more than reallocate roles, and so tended to revert to an institutional pattern. He may contribute positively by his reference to the right of every believer to have access to God, to proclaim God's Word, etc. Rights, however, have a dissonant quality in the context of priesthood, and therefore here the priesthood of all Christians in this type needs to be understood more as privilege and responsibility.

The last of Dulles's models was the servant church. This priesthood would have to take into account the orientation of the people of God towards the world. Priesthood has a mediating function, which may be more clearly seen in this form than in some others, and in this frame of reference may make a fresh understanding of "turning the church towards the world" possible.

Saying this draws attention to the possibility too that, just as the sacramental model emerged from a desire to unite elements of the first and second

ecclesiologies, so a marriage of the herald and servant patterns may be arranged. However, the point here is simply to refocus on the various senses in which the priesthood of all believers may be taken.

In the model being considered here, which has a "franchise" form, the universal priesthood has its own sense. To understand the reason, we need to reintroduce a set of ideas mentioned at the start. We made use of the view that beyond the purpose of a church, there needs to be a "mission". This required at least the elements of opportunity or need, competence, and commitment. The place of the people in a franchising church can be conceived at all of these levels.

Firstly, a business format franchise researches a community and seeks to establish whether or not what this enterprise does well is able to flourish in a given environment, which is determined in part by the needs in that situation. Likewise a church in this model understands what it does distinctively, and explores the viability of repeating its operational format partly according to the needs it can assess in this new circumstance. Then the question of competence arises. The secular model with which we are seeking to work introduces training especially in this area. To develop the enterprise in question, a team of people will need to develop a range of skills with which the unique menu or service or resource is presented. So such a church seeks to ensure that its members are able to function so as to offer, not what people popularly assume any church offers, but what this fellowship puts forward in a particular way.

Lastly, the franchise business, very obviously, is clear about the distinction between staff and client.

Commitment is required by the owner of the franchise, to provide the service or resource in the form the franchisor has developed. The people who are added to the local franchise outlet as staff are likewise committed to make "this" outlet give to others just what any other such team sells. The advantage to the church here is therefore two-fold. It clarifies the boundary between member and non-member, and enables members to become more producers than consumers of ministry.

Opportunity and need are meaningful to the church in this form when theologically related to the pursuit of the will of God and to the call to service in the world. It is idle to place these two in some kind of antithesis where a choice is made between the one or the other. To make the seeking of the kingdom of God a pursuit in isolation from human need, or to place the alleviation of the human condition at arms length from the kingdom of God: these are equally at variance with the original pattern which the New Testament as a whole puts forward.

Competence is interpreted in accordance with a theology of *charismata*. Unfortunately, J.Dunn does not place sufficient emphasis on the all-important "purpose" of the church in Charismatic Experiences in History<sup>42</sup>, nor in his own Jesus and the Spirit<sup>43</sup>. The effect is to suggest a somewhat diffuse church that was able to evolve without any central, focal vision of its future. Yet it is true that, as a very significant theologian of the charismatic movement, he produces a clear view of the church in which all the members are at least in theory contributors by virtue of their gifts. Rather than allow the church to continue a way of thinking that results in "monoministry"<sup>44</sup>, he reminds us that

the church began not with a single ministry combining various functions, but with many gifts as resources to perform many ministries.<sup>45</sup> Another valuable observation from Professor Dunn is that *charismata* have a communal emphasis, rather than an individual one. The focus of the spiritual gifts is the meeting.<sup>46</sup> Therefore at least the possibility exists that members view their natural talents or their spiritual gifts in the light of what the Christian community is seeking to achieve.

Finally, commitment is given a theological perspective by taking into account the meaning of church membership. In one or two church models, there is a trend, intentional or otherwise, to minimise the distinction. The "mystical communion" type finds it hard to draw a line between the sincere enquirer and the active member. The servant church is not actively intending to bring about an increase in membership; rather it is pursuing the meeting of human need through its members. In the herald model the membership issue is still unresolved in the instances, largely existentialist, that we have noticed. The reason is that the church is in a sense a response to the Word; as such it is not an organisation in which membership can have a firm formality. However, there are strengths, as well as weaknesses, in being able to discriminate between member and non-member. If the purpose is clearly known, and the consequent implementation of that purpose through a "mission", then the church has to know who, to use commercial language, is "staff" and who is "customer". Here there is less difficulty in accepting both the consumer and the producer of ministry. But at the same time the tendency for the two to be the same people is reduced.<sup>47</sup>

## THE FUNCTION OF THE MINISTER

From what has been said, there is clearly a need to consider what may be the position of the minister in a church developed on the pattern of tradition and relay. If the purpose of the church can be legitimately described as "to develop and multiply communities of Christian believers to serve the will of God on earth", then in what way does a minister contribute to the fulfilment of that aim?

Clearly his or her relationship to the congregation will differ in some ways from that which is seen in other models. The local congregation may be envisaged as being in mid-stream. There have been churches of a similar kind in the past, and there may be comparable churches elsewhere. The aim is that in the future and in other places there will be still more.

Then there is a stress on development and growth. This concerns the individual and the group. If the group, the local church, is to multiply, it needs to learn how consciously to model the values and practices that others will adopt. If the individual is to grow, the ability to bring this about has to be a chosen part of the church's life.

If we were to make a parallel between the trainer and the minister in this kind of church, then further lessons can be learned from the training of teacher trainers, and from the concept of modelling that is such an important feature of this present study.

The theoretical element is supplied by the research of behavioural scientists. Because the direct translation of conditioning theory to the human being was perceived to be simplistic, Bandura and others began to observe

that the intervention of thought by the learner accounted for social learning. The value to the one modelling a behaviour and the prospect of benefit to the learner had to be taken into consideration.

The observer is more likely to adopt the modelled behaviour, if it: (a) brings external rewards; (b) is internally positively valued; and (c) has been observed to bring rewards to the model.<sup>48</sup>

Although resistance may be met at the very idea that the member of a congregation will learn by observation of the minister's behaviour, in reality this is unavoidable. There is, as we have noticed, both a tendency and an ability to imitate<sup>49</sup>, and we may want to concentrate more on the latter. Rather than reject the very idea, it is more healthy to find ways of exploiting it to best advantage. People tend to learn by noting how other people's behaviour affects those others.<sup>50</sup> Thus in any form of church, those who are in a position to be observed by others will contribute to their learning. The minister cannot avoid the circumstance. If he or she embraces it, with suitable "instruments", this may be found to have valuable effects. The minister as model therefore appears to take risks. If the role of the minister is at least in part to train others, so that the values are internalised by the people, and so that the churches multiply, then there is no value in concealing weaknesses and ignorances. The trainer who "puts himself on the line" in this way acquires a better standing among colleagues and trainees.<sup>51</sup> And

And 'Putting oneself on the line' is not just a matter of willingness but of having the ability and the current experience to 'become a teaching aid' rather than just teaching.<sup>52</sup>



In short, the report by Elsdon suggests throughout that modelling in training is simply about credibility. It is hard to avoid the implication that for the church too, credibility is a point at issue. Although Hauerwas and Willimon recognise this in Resident Aliens, they do not succeed in clarifying what is meant by saying that instead of making the gospel credible to the world, the world must be made credible to the gospel.<sup>53</sup>

A number of criticisms could be made of Resident Aliens from the perspective of the priesthood of all believers. Their stress on the exclusive power of the minister suggests the reversal of a trend in ecclesiology that is unsustainable. The image of what amounts to a priestly caste within the Christian community is rather contradictory of their own anti-Constantinian stance.

Nevertheless, the image of the church as a colony, and of the expansion of the church as the establishment of a series of such colonies, is a challenging strategy and has points of comparison with the idea of the church as a series of business format franchise outlets. The problem of language is one that needs to be addressed. This is not to say that their language about colonies is to be rejected on the grounds that it is inimical to the contemporary spirit. That would be a form of Constantianism. The language of colonies as such is simply not that of today. People do not speak in such terms, and therefore may not hear the church's message. Indeed, although the words, "resident aliens" may to the theological aware have the ring of Roman history, to the contemporary American they may be understood as suggesting the arrival of people from



other cultures, and to the British as depicting a science-fiction scene.

The role of the minister in the form of church envisaged here is therefore not a version of the priest with exclusive powers. It is that of the trainer with the ability and commitment to equip the members of the church. If the duties of the minister may not be carried out by others in the church, then modelling will tend to fail. Wolterstorff<sup>54</sup> was among those who showed that people tend to copy the behaviour shown. Thus if the preacher preaches generosity, others will preach this virtue also. But if the preacher practices generosity, it is this that will be imitated. The minister therefore "puts himself on the line", as we have seen the trainer do, by being in a position in which his or her behaviour is visible. And while the church accepts the priesthood of all believers as the privilege and responsibility of any Christian to share in the ministry, the effect of modelling in a trainer role will be to enhance, not to diminish, the worth of the minister.

To look again, then, at the Pastoral Epistles, we find that at 2 Timothy 2:2, the vision may not have been to produce a succession of authorised and ordained men. It may well have been a strategy to make training and modelling a clear feature of the total life of the church. Those to whom Timothy is to entrust what he has received are not, as against the New International Version, "qualified", which has institutional overtones. They are "competent" to teach other people. This has modelling and training implications. Evidently from the teaching of the Pastorals, the competence will be developed as the result of observational learning.

The author is at pains to draw attention to what he himself has taught and done.<sup>55</sup>

#### POWER IN THE TRADITIONAL-RELAY CHURCH

The tradition culture and the relay structure provide a pattern for the multiplication of certain kinds of business enterprise. The diversity of kinds is surprising. The tendency to revert to a hierarchical organisation is inhibited by the relative autonomy of each outlet. The pressure is at times still there. Anecdotal evidence indicates that in some circumstances, the franchisor may wish to buy the outlets and create a new organisation, centrally or hierarchically directed. The power that affects such a culture and structure, however, has slightly distinct features. We have noted that different kinds of organisation experience power in various guises. In the business format franchise, a number of kinds of power are visible.

For instance, the materials or resources for a business format franchise are usually supplied by the franchisor or by suppliers the franchisor recommends. Resource power is therefore involved. But what is particularly interesting is that although the person operating the outlet may legitimately supply a similar kind of service, this may not be done under the name he is entitled to use as a franchisee. An outlet providing a recruitment service to other businesses may quite properly develop new methods and styles, but not using the name that is the trademark which belongs to the franchisor. Thus power is exercised by withdrawing the right to the use of a name. The effect on the outlet is

to lose access to the reputation associated with the name.

This form of power is already exercised in the church. If a local congregation of a presbyterian denomination should decide to practise believer's baptism by total immersion, it is a proper use of power for the wider church tradition to withdraw that group's entitlement to call itself presbyterian. Should a church with a congregational polity, such as a Baptist church, cease to make its major decisions at a church business meeting, it would be valid for the wider denomination to withdraw from it the right legitimately to call itself a Baptist church, and may not permit such a church to remain a member of the Baptist Union.

In this important chapter, we have touched on a number of issues. Among them are

- :a new view of organisations with a stress on multipliability rather than addition

- :a new profile of organisations designated a tradition and relay type

- :the comparative consistency this has with the New Testament

- :the idea of the business format franchise as a pattern for a tradition-relay church

- :this is both mutipliable and necessarily orientated to training

- :we have addressed two potential hazards

:importantly, a statement is introduced as to the purpose of the church in this type

:the outcome of our statement is to empower the local congregation

:the place of the people is again assessed as a way of exploring the priesthood of believers

:the function of the minister as trainer/model has been described

:the form of "power" in the franchise church has been indicated

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